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JEWISH SCIENCE

PSYCHOLOGY OF HEALTH, JOY AND SUCCESS

OR

THE APPLIED PSYCHOLOGY OF JUDAISM

BY

RABBI ALFRED G. MOSES, Lit. D.

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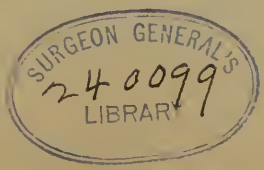

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FOREWORD.

The author has retained the term Jewish Science because it has just historical basis. The Jewish student knows that the word, Science, is an exact translation of the Hebrew term, *Chachmah*, which means divine wisdom or truth. The word Science, in a religious sense, is strictly Jewish in origin and the entire phrase Jewish Science is in keeping with the faith and practise of Judaism. The first edition of Jewish Science or Divine Healing in Judaism contained only the germ of a larger idea. Yet, limited as it was, the first book was the means of keeping in the faith of Israel many who were about to go to other cults for the principles of faith-cure and mental science. It is not in place to publish here many letters that attest to this fact. Commendatory statements have also come from Jewish leaders and from men and women who sought the spiritual aid of their mother-faith. The favorable reception of the first book has made steadfast the conviction that the modern Jew is knocking at the portals of Jewish wisdom to find out just what Judaism teaches as a religious and spiritual science.

The author, encouraged to further study of the Applied Psychology of Judaism, announces the second and completely revised edition of Jewish Science, or the Psychology of Health, Joy and Success in Judaism. In this new book, the psychological meaning of the Bible and later literature is made clear. Jewish Science in its present form is the formulation of the complete Psychology of Judaism, making for the purposes of Health, Joy and Success. It offers not only the theory of divine science from the Jewish standpoint, but also the practical methods for the attainment of desired states of being. This system treats the religion of Israel as an all-embracing science of Life or *Chayyim*. The author dedicates this volume to all who seek the truths of Judaism and wish to apply them to the real problems of life.

"Three souls which make up one soul;
First to-wit:
A soul of each and all the bodily parts
Seated therein, which works and is what does
And has the use of earth and ends the man
Downward, but tending upward for advice,
Grows into and again is grown into
By the next soul, which seated in the brain,
Useth the first with its collected use,
And feeleth, thinketh, willeth, is what knows;
Which duly tending upward in its turn,
Grows into and again is grown into
By the last soul that useth the first,
Subsisting whether they assist or no,
And constituting man's self what is,
And leans upon the former, makes it play
As that played on the first, and tending up,
Holds, is upheld by God, and ends the man
Upward, in that dread point of intercourse,
Nor needs a place for it returns to Him,
What Does, What Knows, What Is, three souls, one man."

—Robert Browning.

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CHAPTER I.

The First Chapter of Genesis—The Basis of Jewish Science.

The word Genesis means beginning or creation. It is a literal translation of the word, *berashith,* the first word of the Bible. The word gives the keynote to the central teaching of Jewish Scriptures. From the first word of Genesis to the last of II Chronicles, the Bible is a literary monument to the truth of God Consciousness. Its aim is to show the origin and development of the God Idea. The Bible is not mere history, but an account of the working of the divine spirit. All its books are pervaded with the fundamental God Truth. The Bible is the supreme literature of faith and morality. It is pre-eminently the book of the Science of Life, of God, and the eternal soul. Its spiritual teachings conform with the best results of idealistic thought.

Whatever is mentioned in the Bible touching nature, is not intended as information in physical science. Such facts are only incidental to the larger spiritual treatment. The purpose is to deal with the inner and subjective life of man. The inspired authors did not try to produce text-books on geography, geology, or any natural science. They were concerned with the deep questions of the meaning of life, the nature and destiny of the soul. The riddle of the universe aroused their thought and speculation. They answered this

Sphinx-like question with the strong affirmation that belief in God explains the seeming mystery of existence. By intuition, they arrived at the deduction that in back of the changing panorama of life is the Divine Mind or Spirit. They sensed the spiritual law, underlying all existence, and taught that man is the child of God, made in His image and likeness. They emphasized the divine origin and purpose of mankind and declared that "Man shall not live by bread alone but by everything that cometh out of the mouth of the Lord." The Bible is the original work on man, in his threefold nature of spirit, soul and body. Dealing with God and His ways, it is still humanity's greatest literature of faith, ethics, and the psychology of life. The Bible endures as the great heart-book of aspiring mankind.

The first chapter of Genesis forms the groundwork of Jewish Science. God is the Creator of life and its animating spirit. All Creation is essentially good. Man is made in the image of God and forms the apex of Creation. These are the guiding threads by which one may find his way through life's labyrinth and attain the normal states of joy and well-being. These dynamic concepts must be grasped by the student of Jewish Science. When understood, these central truths become the means by which the creative faculties may be stimulated and activized. Read this chapter many times until its teachings sink deep into your consciousness. Establish this sweeping God Truth in your mind. Realize that God Consciousness is the foundation of divine science.

Let us consider in order these three leading concepts. God is the first cause of all existence. He is Self-conscious Intelligence who by His will brought order out of chaos.

"He spoke and it was done. He commanded and it stood fast." Before Him, nothing was and after Him nothing shall be. He was, is and shall ever be. He is the Superconscious Mind that brooded over the face of the deep and affirmed an organic, ordered world. He created by divine fiat, as it is said:

"In the beginning, God made the heaven and the earth and the earth was without form and void and darkness was upon the face of the deep, and the spirit of God hovered over the face of the waters. And God said: 'Let there be light' and there was light."

All creation is the expression of divine mind, the result of the creative spirit of God. The cosmos is the poem of universal life, written by the Master Mind. "The heavens declare the glory of God, and the firmament showeth His handiwork." All that exists is the unfoldment of Supreme Intelligence. God lives in every atom of life. From the simple monad, groping in the ooze of the ocean to the greatest star-world rushing through space—all things testify to the living God. "God is not a man" the Bible declares. He is not the materialization or personification of any force, but the all-inclusive principle that links all powers and agencies. All truth is in and of God. All the laws of life are "messengers that do His will." They are revelations of the divine or Superconscious Mind. Even as the objective world is governed by the invisible laws, all the universe is ruled by Spirit Supreme. God embodies all power, physical, mental and spiritual. God as Self-conscious Intelligence made the world by divine fiat. The universe represents purposeful creation by the Supreme Mind. Line on line, the cosmos is evolved until man emerges as the apex of life.

God, the Everlasting Creator, manifests Himself through the endless panorama of universal life. He is ceaseless energy and creative force. "He reneweth each day continuously the work of creation." He who created the heaven and the earth moves with the whole process of creation. He is the power behind the machinery of the world, "the fountain of life and light." He is the immanent force in the ebb and flow of all being. The first chapter of Genesis unfolds the sweeping conception of God as the author of life and as the ever-creative power in nature and man. Fasten the God Consciousness in the mind as the basis of spiritual truth, for this is the source of all psychic power. Jewish Science drives home the God Consciousness, as the central agency in creating correct states of life and being. Faith in the One Spiritual Being brings strength, stability, and solace. "If ye will not have faith, ye shall not be established." Trust in God is the groundwork of the spiritual science of the true sons and daughters of Israel. This faith or belief creates "establishment", the certain sense of harmony with life. To know that God is the primal cause of life makes the world appear as a unity with purpose and beauty. To realize that the vast cosmos is not a blind force but the work of an all-wise, all-good Being, leads to joy, confidence, optimism. Jewish Science stresses God Consciousness as the foundation of spiritual thought and practice. This truth antedates and excels in originality and form of expression all other presentations of God Truth. The Jew can find in his Bible and especially in the first chapter of Genesis the classic statement of the nature and purpose of Deity. Here, pure mono-theism in all its practical aspects is unfolded

in simple, dynamic manner. Here, are contained all the principles, implicit in the theistic conception. When the Biblical writer states without preamble, "In the beginning God made the heaven and the earth," he boldly affirms that God alone is the Creator, that Supreme Mind or Spirit is the First Great Cause. Here, there is no mental reservation, nor equivocation but the plain statement of spiritual monotheism. God is One. God is Spirit. God is Creative Intelligence. God is the ever active principle of Creation. These are the basic truths of all true religion and the special thought-program of Jewish Science. No adherent of Judaism need to step out of the portals of his faith to find these truths. They are Jewish discoveries and formulations and the first chapter of our Bible presents these fundamental ideas in their purest and simplest form. It is passing strange that Jews should so flagrantly disregard their own gospel to enter cults that simply reword the original Jewish thought. It is a needless step for the literature of Israel was the first to announce the message of practical salvation and to teach the science of faith. The central truth of divine unity and creativeness is the intuition of the Jewish genius.

"Ye are My witnesses, saith the Lord,
And My servant, whom I have chosen;
That ye may know and believe Me and understand
That I am He;
Before Me there was no God formed,
Neither shall there be after Me.
I, even I, am the Lord;
And besides Me there is no saviour."

—Isaiah 43:10-11.

The second idea of Genesis suggests a practical phase of Jewish Science. This is the thought that the universe is inherently good, indicated by the words: "And God saw that it was good", mentioned after each day of creation, and the words: "And God saw all that He had made, and behold it was very good" used after the sixth day. Jewish Science emphasizes the essential goodness of life. Whatever is in and from God, has only elements of perfection. There is no evil in divine being. This would contradict the idea of an all-good God.

This idea is symbolically expressed by the rabbis. The Midrash relates that when God was about to create the world, the letters of the alphabet trooped before Him. Each letter asked for the rare privilege that the universe be created with it. One by one, the letters were rejected with the exception of the Alef and Beth, or A and B. All the other letters marked the initials of words with unworthy meanings. The Shin is the beginning of Sheker or lie, and God declared that the world should not be made as a falsehood. The Mem suggested Mum or blemish. The Ayin is connected with Avon or iniquity; Peh with Pesha or transgression and so on. Only two letters were left from which to choose. God preferred to make the world with Alef but he realized that it is the first letter of Arur, which means to be cursed. Therefore, God created with the letter Beth, which is the initial one of Berachah or blessing. The universe is blessed and not cursed. Life is fundamentally good. Evil is only apparent. Sin and sickness are not the normal or God-given states. These are unreal conditions that deny the all-goodness of a beneficent deity. They are mental states, consciously produced and not

permanent realities. They can be dissolved in the melting pot of the willing self. There is in man "the image of God," the seed of divine perfection that cannot be entirely destroyed. It persists despite all efforts to erase it. It is the God in man, called Immanuel or "God with us." It is the *elohim chayyim* or "Living God," the active divine agency, making for health, joy and morality. As God is good, likewise all elements of Creation reveal this self-same quality.

Goodness, according to Genesis, is the verdict, pronounced on the work of Creation. "And God saw all that He had made, and behold it was very good." This is the Jewish conception of *adonoy poel* or God as the Worker. It implies that God is not a mere abstraction but that by His very nature as Creative Mind, God Himself thinks, wills and manifests. The God of Genesis is not an absentee deity, like Jupiter, residing in a far-off domain of static bliss, but an energetic, moving power, ever shaping new designs in all life. God is the divine sculptor who by His will carved from crass chaos the majestic work of Creation. Sometimes, God is called in the Bible "the Potter" who takes the rough substance and transmutes it into things of beauty and symmetry. God is never conceived as Nirvana or a state of attenuated consciousness, lacking life and creative will. God lives, moves and has His being in the whole process of Creation. Only through His thought and will, can He manifest His being.

This suggests a practical thought in Jewish Science. The good in life cannot be found in mere mystic speculation. Only what you mentally produce in the laboratory of will and application is worth while. You pronounce that state good and fine which has been attained by effort of mind and spirit.

You can find God on the surface of your life, no more than you can discover precious minerals on the face of the ground. To find God means to think and to toil with all our powers. All false thoughts or states must be overcome by conscious struggle. *Orare et laborare*—"to pray and to labor" is the spiritual process of Jewish Science. Divine Wisdom or Chachmah is a progressive study. It has its primary and higher phases. A novice in music cannot expect to perform the symphonies of Beethoven. Spiritual truth is a gradual development. Each stage marks the milestone of mastery of the laws of mind. Step by step, we may advance in the understanding of divine science, and as we attain, we will pronounce our work good. Many give up their search for the truth of God because they cannot in a little while find health, harmony and good fortune through prayer and spiritual means. This is a mistake that leads only to unfaith and despair. One may as well expect perfected culture in a child in the lower grades of a school. The student of truth must grow "from strength to strength" and not expect to climb mountains of study and communion over night.

"The distant mountains that uprear their solid bastions 'gainst the skies,
Are crossed by pathways that appear as we to higher levels rise.
The heights, by great men reached and kept, were not attained by sudden flight;
But they, as their companions slept, were toiling upward in the night."

—Longfellow.

This struggle for the truth of God is told graphically in Genesis 33:25-28.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained as he wrestled with him. And he said: 'Let me go, for the day breaketh.' And he said: 'I will not let thee go, except thou bless me.' And he said: 'What is thy name?' And he said: 'Jacob.' And he said: 'Thy name shall no more be called Jacob but Israel; for thou hast striven with angels and men and hast prevailed.'" Jacob means deceiver or supplanter; Israel, the champion or soldier of God. Jacob had fled from home as a wanderer because of his sin against his brother, Esau. Yet, despite his failings, the Bible implies that in "the Jacob-self" was the seed of divine truth that needed only the proper stimulus to be developed into a better character. As Jacob slept on the stone of weary wandering, he discovered the spiritual law and found that the place of his sublimation was "the house of God and the gate of heaven." The Bible means to teach in the story of his wrestling that one final act was required for the complete purification of the soul of the patriarch. This is the process of conquering the lower self, thoughts, tendencies that are wrong and immoral. The man who came to wrestle with Jacob is the Sub-conscious mind, in which lives all evil. From this struggle Jacob came forth a new man, the master of his mental, moral and spiritual powers. The name Israel, or champion of God, has ever since been applied to our people in the religious sense. We are "Israelites" only when we know and serve God and show self-conquest. This makes us true champions of the Most High, for we feel, think, will and act according to the laws of God.

The real optimist is not the man or woman who looks at life through rose-coloured glasses. The true optimist is the individual who, not satisfied with his present state, goes forth to work out new and better states of consciousness. The self-contented have added little to human culture. They remain in the same status while others press on. All human progress has been accomplished by "the Israelites" of humanity, who struggled with the forces of ignorance and wrong and mastered the laws of life and truth. These practical psychologists alone have made life what it is and given the world all that is useful. They are the creators of "the good" that we enjoy. We are the heirs of yesterday, of countless generations, who turned the wilderness of primitive life into the garden of modern civilization. We call their work good because it represents the mastery of the conscious mind over nature and the Sub-conscious self. Jewish Science sounds the note of optimism—the principle that, by conscious realization, we can make to-day better than yesterday and each day watch for the rising sun of a grander tomorrow. Optimism is not a sentimental mood but a definite state of mind, arising only from thought and achievement.

We now consider the third teaching of Genesis that man is made in the image of God and destined to rule over creation. This thought confers on man the crown of mental and spiritual excellence. It announces that man is the apex of all life, the real child of God. He is a blend of earth and heaven, of the dust-stuff of nature and the soul that comes from God. Man takes all needed elements for his physical life, but he is a self-conscious, free-will agent responsible for his thought and action. Man images God Consciousness even as the mirror

reflects the sunlight. He is divine in origin, nature and aspiration. He, too, is endowed with the creative faculty by which he may change crude sensations into refined states of mind. He is also equipped with a complete mental mechanism that enables him to understand and master his powers. Man alone has the faculties that lift him above the brute, and stamp him with the likeness of God. Made in the higher pattern, he can help himself and conquer all false states of being. He is a free agent, not subject to circumstance. By the magic of his conscious mind, he can turn the rough ore of sense-impressions into pure gold of radiant life.

Man is a king in his own right, wearing the crown of "glory and honour." The child of God is not a leaf, driven by the winds of chance, but a rock of strength, resting on the firm foundations of his spiritual nature. He is the ruler of himself, for he can use the law of suggestion upon any part of his being. He can influence his body for good and bring to his Sub-conscious mind thoughts to be manifested in his life. He can retain the God-image by resolution and oppose all feelings that bring discord and disease. He can create Health, Joy, Wisdom, Love, Strength, if he acts by the law of mind and vitalizes his divine powers. Man is truly a monarch, placed in charge of the treasures of his own soul. He is rich in the wealth of his consciousness, and the opportunity to realize his desires. Man is a king of life, placed on the throne of mental and moral dignity, granted the scepter of faith, wearing the garments of praise, crowned with "the crown of a good name and good deeds." He cannot if he wills be dethroned from his royal seat, for "there is a spirit in man and

the breath of the Almighty giveth understanding." Man is just awakening to his divine inheritance and its tremendous significance.

CHAPTER II.

The Nature and Power of Faith.

"If ye will not believe, ye shall not be established."
—Isaiah 7:9.

"Faith is the subtle chain
That binds us to the Infinite; the voice
Of a deep life within"

The basis of Jewish Science is faith. Without an abiding trust in a Supreme Being, no real religion can exist. The foundation of spiritual life is a firm and unshakeable belief in the all-pervading Spirit. Faith is the cornerstone of Judaism. It is called *Emunah,* from the Hebrew root, *aman,* which means to be firm. The familiar word, Amen, gives the clue to the Jewish sense of faith. When we say Amen to a prayer, we affirm our certainty or full belief. This enables us to understand the thought of Isaiah of Jerusalem: "If ye will not have faith, ye shall not be established." To the Jewish mind, religion and life are one and harmonious. There is an inevitable bond between the professions of faith and actual life. The Isaianic thought gives the highest expression to this principle. The purpose of belief is establishment or strength and power. Belief in an Omnipresent, Omniscient and Omnipotent God is absolutely necessary. This is a real recognition of the Godhead by intuition and moral experience. It is not an intellectual process nor a logical deduction.

God can be no more proved than the original ion of science. God is an a priori assumption without which life cannot be conceived as one and indivisible. God is not sensed through the canons of reason but by the moral and spiritual faculties. We believe in God because we feel the pressure of His being in our soul or super-conscious self.

In this, Judaism agrees with the philosophy of Immanuel Kant, the father of modern idealistic thinking. Kant divided all knowledge into two parts, the objective and the subjective. The objective is the sum total of all sense-impressions, made by the external world. These sensations are received and classified by the mind through the categories of time and space. They form the practical knowledge that relates man to his environment and makes him a social agent in the work of evolution. But there is another kingdom of truth that is not perceived through the modalities of time and space. This consists of the pure ideas of the reason that cannot be demonstrated by the scientific standard. They are absolute perceptions, implicit in the very nature of the soul. They are the result of belief and furnish the spiritual motif of universal humanity. Found in all races in crude or refined forms, these ideas constitute the real religion of mankind. These a priori ideas are called by Kant, The God Idea, the Moral Imperative and the Idea of Immortality. This is the mental trinity of the naturally spiritual man and the basis of all moral idealism. In the Kantian sense, God is the *summum bonum,* the highest good, "the power that makes for righteousness." This is the Mosaic principle of I AM THAT I AM, the Infinite and Eternal cause of life. God is the finality of all knowledge. As spiritual being, He lives in nature and

man. He is the Superconscious Mind, leading to goodness and perfection. Man, made in the image of God, is essentially Godlike, in that he carries in his soul the seeds of divinity. We can understand how Kant, a spiritual thinker, could give voice to the sweeping theistic thought: "Two things fill me with ever-increasing awe and wonder, the starry heavens above me and the moral law within me." With this, we may match the impassioned utterance of the Psalmist:

"When I behold Thy heavens, the work of Thy fingers,
The moon and stars, which Thou hast established;
What is man that Thou art mindful of him,
And the son of man that Thou thinkest of him?
Yet, Thou hast made him but little lower than the angels,
And hast crowned him with glory and honour.
Thou hast made him to have dominion over the works of Thy hands;
Thou hast put all things under his feet;
The fowl of the air, and the fish of the sea;
Whatsoever passeth through the paths of the seas.
O Lord, our God,
How glorious is Thy name in all the earth." —Psalm 8.

The Bible contains many passages that emphasize the close relation of faith and conduct. Belief is ineffectual unless it leads to righteousness, *Tsedakah*. The very conviction of God creates the incentive to moral and spiritual realization. To know God means to recognize His laws of morality and demonstrable truth. Jewish Science is the recognition of the practical power of faith to mould body, mind, heart and soul. It implies the ability to apply the principles of Faith or *Emunah* to every life-problem. Faith furnishes the impetus to the conscious mind to suggest to the sub-conscious self helpful and healing thought. Faith is like the

strange substance, radium, seemingly eternal in its vibrations. Found only in the depths of the earth and brought into use by tremendous pressure on the native pitchblende in which it clusters, radium upsets all previous conceptions of science and demonstrates that matter is not limited in its force. Faith is the pure radium of the soul. It is the deepest principle of life, brought to the surface of consciousness from the mines of intuition and pure perception by the very weight of the soul's evidence. Faith constantly emanates its rays of righteousness and becomes the endless source of all spiritual qualities—Love, Joy, Wisdom, Health, Life, Success.

The Bible states that Abraham believed in God and it was accounted to him for righteousness. This is a fine statement of the pragmatic value of true faith. *Tsedakah* means right thinking and right living. It is the manifestation in our lives of abiding trust in a God of goodness. We think God in terms of moral and spiritual creativeness. Like Abraham, we can transform our belief into the actual stuff of character. Religion is not an abstraction but a vital principle of the soul. To be static in things spiritual means to shut out the influence of God in our workaday lives. To believe means to establish our faith in the visible texture of our being. Certitude regarding God will drive us to demonstrate our faith by the renewal of our body, the clarifying of our mind, and the purifying of our soul.

Faith implies deed, not creed. True religion according to Moses and our prophets is an immanent process and not a far-off mystic speculation. Faith must express itself in terms of life. It is the essence of things unseen, yet manifest in the thoughts of the heart, expressing in the outer life.

Spirituality does not consist of mock piety. The outer life must be the exact mirror of the inner soul. The Talmud says: "Let thy exterior be like thy life within." The transcendent thought of the immanence of faith is expressed by the book of Deuteronomy:

"For this commandment that I command thee this day, is not hidden from thee, neither is it far off.

"It is not in heaven, that thou shouldst say, Who will go up for us to heaven and bring it to us that we may hear and do it?

"Neither is it beyond the seas, that thou shouldst say, Who will go over the sea for us, and bring it to us that we may hear and do it?

"But the word is very nigh to thee, in thy mouth, and in thy heart, that thou mayest do it."—Deut. 30:11-14.

The God Truth is not found in abstract philosophy nor in endless pursuit of the rainbow of mystic searching. Other religions, notably Buddhism, have minimized this life in order to exalt Nirvana or non-consciousness. According to Buddhism, life is a curse and a burden. Human consciousness is a snare and a delusion. All natural sentiments are in their nature evil and misleading. Therefore, the Buddhistic cult says all feeling must be erased from the scroll of the conscious mind by discipline and ascetic practice. The *summum bonum* is the state of Nirvana where all self-consciousness disappears and the individual soul merges into the over-soul. Such self-depreciation tends to sheer pessimism and India is proof of the depressing effect of the negative thought that dominates its leading caste. Lulled into imaginary contentment by the anodyne of Buddhistic teaching, the people of India have made less material progress than any of the older races of mankind. It is difficult to combat century-old habits of mind and to convince the

average Hindu that life is the expression of the Divine Spirit and that man by his mental efforts can conquer material obstacles.

Judaism has always had the tang of reality. The Bible is not pervaded with the poppy-like spirit of Buddhistic non-resistance. Its pages glow with the light of action and power. It is the positive literature of the conquering spirit of humanity. Wherever its influence has gone, it has stimulated civilization, aroused men to endeavor, and wedded faith with actual life. The Bible is the spiritual compass of progressive mankind. "To hear and do" is the motif of practical faith as opposed to mysticism. The phrase occurs often, especially in reference to God's covenant with Israel.

Moses told the people that the commandments must be heard and carried out. After the revelation at Sinai, we read that the children of Israel said: "All that the Lord hath spoken we will do." "To hear and do" is the object of Jewish Science. To hear the message of God means to learn the laws of being and to understand the divine way of manifestation. "To hear" or know truth means to realize it in new and better states of consciousness. This is the practical aim of Jewish Science. It brings the truth to our people so that they can apply it to all practical ends. Its concern is not with a vague mysticism that leads as an *ignis fatua* over the swamps of useless search but the practical message of the soul and its imperative demand for health and harmony. The real goal of religion is not in the heaven of abstract thought, raised to the degree of "Otherworldliness" nor is it beyond the seas of the unknown but it is in the heart and mouth "to hear and do it."

Since faith in the Jewish sense is pragmatic, we can understand why great teachers emphasize Life or *Chayyim*. Life in the dictionary of Israel means the good, as death signifies the evil. To live means to unfold the true, good and beautiful by the love of God and the practise of His laws. To die means to disregard God and moral principles. Faith and practise bring health, length of days and prosperity. Life in God is the fountain of perpetual youth—the prolonging of days. The Bible promises as a reward for righteousness the joy of this life rather than the bliss of a future elysium.

We have referred to the conception of "the living God"—*elohim chayyim*. God is the creative force in universal life. In and over and back of nature and man, is the elemental power, ever active, ever evolving. This is the cosmic urge that drives us to thought and action. It is the resistless impulse that impells us to self-mastery. We feel this God-force and answer its commands to life, joy and harmony. Man may be compared to the surface of the ocean. There we note the ebb and flow of the waves, the spray cast up from the depths. The whole surface is ever moving. Beneath the sea of the soul, is the tidal power of God—the universal energy. From the profundities of our inner life we are stirred by this God-power. We cannot suppress the divine energy as we cannot hold back the tide of the ocean. To live means to change; to mature is to change self endlessly. Existence is perpetual life, the living God or power universal and deathless.

The Psalms are pervaded with this idea. These songs of pure faith are the finest expressions of religious ecstasy. Universal in outlook, they are to-day the spiritual solace of

all men. The Psalmody is the world's litany, the songs of jubilant and believing minds. The very music of religion permeates these ancient chants to the Living God and in them we receive the touch that leads to prayer and praise.

> "As the hart panteth after the waterbrooks,
> So panteth my soul after Thee, O God.
> My soul thirsteth for God, the living God:
> When shall I come and appear before God?"
> —Psalm 42:1.

Jewish Science teaches that real faith brings peace of body and mind. Faith is the strongest suggestion that can be given to the sub-conscious self. It is the all-inclusive idea that the under-soul at once converts into health, stability and poise. The mind by concentration on the God-Idea is confirmed in its assurance of well-being. God moves in orderly way to effect His plans and by the magic of mental law to stabilize the believing mind. All suggestions of faith—prayer, worship, silence, meditation, affirmation—enter the sphere of the sub-conscious mind and become the agencies of healing and inspiration. The truth expressed by Isaiah of Jerusalem may be well employed in Jewish Science. Commit this master-thought to memory and affirm it when in doubt and weakness:

"THOU KEEPEST HIM IN PERFECT PEACE WHOSE MIND IS STAYED ON THEE."

The mind, stayed on God, remains firm and reveals health, harmony, and happiness. Trust in God galvanizes the soul with poise and power. The God-mind is reflected clearly in the pool of the spirit, calm in its consciousness of God and reflecting in turn rich and varied colors of universal truth.

Perfect peace of mind is possible only by faith, staying our mind on God.

The intuitive nature of faith is conveyed in the book of Proverbs: "Trust in the Lord with all thy heart; and lean not on thy understanding."—Prov. 3:5. This proverb conforms with the philosophy of the God-cognition. We perceive or intuite God through the spirit. We feel in our very being that God is. Trusting our heart—innate sense of intuition—we do not lean on our understanding—our intellectual faculties—but recognize the I AM THAT I AM. Trust in God or faith is not the product of a system of material reasoning but a belief in the unseen spiritual being of the Infinite and Eternal. We accept this thesis or truth because it is part and parcel of our consciousness. Feeling the God-power in our heart, we know and believe that the Most High is present in our being.

Faith then is the pure spiritual perception of the Supreme Being. It is never determined by the senses, for it is the product of Intuition. This is the power that enables us to find the divine reality in back of external phenomena. We pierce the outer shell of time and space and discover the central unity that does not depend on circumstance or the fleeting moment. This Pure Spirit is above the trammels of time and space and yet we can approximate it by the bold sweep of spiritual imagination. "God is near to all who call upon Him; who call upon Him in truth." Intuition is the very spirit of truth for truth rests not on the evidence of the senses but rather on definite laws that are perceived by the very logic of being. Some call this "blind faith," but it is better to have such faith than to have no organic view of

life. Such naive belief, resting on Intuition alone, will produce the finest effects in health and harmony. The faith, however, that we should establish need not be a mere groping for the ray of light that comes from God, piercing the mist of sense-impressions. The true faith is intelligent because it rests on the understanding of absolute laws that are unbreakable. What are these laws? They are the corollaries that follow from the very assumption of the Godhead. God, the one creative cause, is Spirit and accessible to our spiritual nature. God is the essence of all good. God is the substance of all things—the real in all changing phenomena. God is the invisible substance out of which all things are to be manifested on the visible plane. Real faith rests on the implicit theses of the logic of being itself. We cannot think the cosmos without assuming its unity. We cannot assume a unity unless it is all-creative. We cannot conceive a creative principle unless it is pure Spirit, divorced from all form of time and space. What is Absolute must in the nature of things be devoid of all material and temporal limitations. Thus, we are driven by logic and intuition to the dynamic One God concept. Such a belief carries the conviction that all things are possible through intelligent faith and that the Omnipotent spells the endless supply of all earth-boons. This is confirmed by the Psalmist, singing the raptures of demonstrable faith: "Delight thyself in the Lord and He shall give thee the desire of thy heart." Desire is the emotive quality of faith. It is the stirring of God-trust in the temple of our inner being. True desire is cast up like the spray from the infinite depths of God as an evidence that a supreme power is tapping at the threshold of our conscious-

ness. Faith, when correctly understood, is the life-giving process that unfolds in terms of joy, well-being and abundance. Whether we approach the highest truth by the by-path of Intuition or the straight road of Logic, we arrive at the same goal, that of Divine Unity, the knowledge of an All-Present, All-Knowing, All-Powerful One Spirit at the heart of life, an All-Giving and Forgiving Father. Since faith leads to life more abundant, and life, rightly understood, leads to ever-increasing faith, the harmony of Faith and Practise, Principle and Achievement, is well expressed in the concise saying of the prophet, Habakkuk, that forms the keystone in the spiritual arch of Jewish Science:

"THE RIGHTEOUS SHALL LIVE BY HIS FAITH."—Hab. 2:4.

CHAPTER III.

Healing in the Bible.

Jewish Science teaches that God is the Healer of the sick of His people, Israel. The conception of God as the divine healer—*rofah cholim*—is found in the Bible and throughout all later writings. It is a central belief that permeates our entire literature. The Prayer Book constantly refers to God as the healer of the sick. The liturgy of Israel rests on the main thesis that Divine Spirit is the source of all healing. God is the Great Physician to whom His children come for strength and solace. He alone can solve all problems of body, mind, heart and soul. Jewish Science rests on a firm and indisputable basis in the universal writings of our people. Its teaching of faith-cure is confirmed by the Bible and subsequent literature. This idea is implicit in the very theology of Judaism, an unavoidable inference from the belief in the Omnipotence of God.

The Bible does not contain many distinct references to acts of divine healing. Most of its passages on the subject are general in scope, dealing with the power of God to bring salvation. Such passages describe the divine protection that is offered to the believers in God. God gives grace to His people and surrounds them with the angels of deliverance. He will not forsake His servants but will demonstrate His healing power in every trial and peril. The Psalmody is filled with the thought of God, as Helper and Healer.

All passages in the Bible touching on healing may be divided into two parts. The first deals with the general idea of God as the Healer of the sick; the second with the few passages, describing acts of faith-cure by Abraham, Moses, Elijah and Elisha. The first group again subdivides into two parts. The first deals with the general statement of divine power in the curative process. This idea is expressed by the recurrent phrase: "For I am the Lord that healeth thee," found in many places, and also by such citations as the following:

"Bless the Lord, O my soul;
And all that is within me, bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits;
Who forgiveth all thine iniquity;
Who healeth all thy diseases."

—Psalm 103:1-3.

"Heal me, O Lord, and I shall be healed;
Save me, and I shall be saved;
For Thou art my praise."

—Jer. 17:14.

The second part of the first group contains passages, asserting that sickness is the result of disobedience to God. According to this thesis, disease is the direct product of sin. Moral evil brings its physical counterpart. The evil states of consciousness are reflected in the body, its organs and functions. Disregard of the laws of God entails suffering in proportion to the transgression. Sin is indeed *"sinne"* or "the mood" that creates the elements of weakness and disorder. "Life," or *Chayyim,* spells the good or well-

being. "Death," or *Moveth,* means the evil or physical discord. Dis-ease, according to this view, is literally "lack of ease" or moral poise. Take the following citation as an example of the principle that sin creates sickness:

"And it shall come to pass because ye hearken to these ordinances and keep them and do them, that the Lord thy God shall keep with thee this covenant and mercy which He swore to thy fathers and He will bless thee and multiply thee. He will also bless the fruit of thy body, and the fruit of thy land, thy corn, wine and oil, the increase of thy kine and the young of thy flock, in the land, which He swore to thy fathers to give thee. Thou shalt be blessed above all peoples; there shall not be male or female barren among you or among your cattle. AND THE LORD WILL TAKE AWAY ALL SICKNESS; AND HE WILL PUT NONE OF THE EVIL DISEASES OF EGYPT WHICH THOU KNOWEST UPON THEE."—Deut. 7:12-15.

"The evil diseases of Egypt" were the result of the worship of nature-gods, that led to vice and immorality. They were the natural sequence of the sensual life, associated with certain Eastern cults, notably the rites of Astarte. These degrading worships were denounced by the Bible because they were connected with unspeakable practises. The prophets condemned these Phallic or nature-cults that contaminated the people of Israel and weakened the moral fibre. They contrasted these unholy rites with the pure worship of the God of Holiness. To them, purity and true religion went hand in hand. The worship of Jehovah was marked by essential morality, for the God of righteousness abhorred all evil excesses. "The diseases of Egypt" are due to wrong thinking and living. They are the results of low standards

of ethical conduct. Israel is told that these sicknesses will not be put on them if they keep the right way of religion. On the other hand, complete prosperity will be the reward of the people if they comply with the mandates of Jehovah. Even the crops of the field and the animals will be blessed by the reign of religion and righteousness. Barrenness will not exist in this idyllic state of faith and regnant trust. "The diseases of Egypt" are the severe penalty of living on the material, physical and sensuous plane. Those who leave out God and the moral equation imagine that they can defy the laws of health and well-being. Desecrating the body, the living temple of God, they cannot understand why they are afflicted with certain maladies. Wasting precious life-substance, they are visited before middle age with weakness and ill-health. These diseases of Egypt are the creations of minds that remain on the low level of materialism and find only "in the flesh-pots of Egypt" joy and pleasure.

Science agrees with the Bible that health is the normal law of life and that sickness is often the effect of sin and impurity. Health is God's gift to those who recognize and realize His laws of Being. To fear or revere God means to regard the body as the living temple of the Most High and to safeguard it from impious thoughts and sentiments. Man is a priest, placed in charge of the sanctuary of his physical being to protect it from desecration. Jewish Science teaches that faith is a hallowing influence that brings health and well-being. This is equivalent to the doctrine of Deuteronomy that God will keep His covenant with those that love Him and do His commandments. "The evil diseases of Egypt" are not put on Israel when he knows that

God is holy and that the body is a sacred thing to be consecrated to the highest use.

Sin and sickness are co-terminous in the science of religion. Sin is derived from the Anglo-Saxon, *sinne,* that means mind or mood. Sin is a mental state that creates its corresponding physical conditions. The body is an extension of thought. The wrong ideas create in the frame of man the states of dis-ease and disturbance. Practical Psychology goes hand in hand with the Bible in the thesis that sin leads to bodily evil. The direct influence of real faith is well expressed in many passages. The prophet Isaiah of Babylon describes God "as the Creator who fainteth not, neither groweth weary." God is the eternal well-spring of power and might. "He gives power to the faint, and to those who have no might He increaseth strength."

Faith brings renewal of strength. Faith is the strongest suggestion that can be given to the mind. Under the influence of strong belief, the entire body will be stimulated to health and efficiency. Stirred to action by a gripping idea, one may be aroused to undreamt of power. Jewish Science takes the God Consciousness and applies it to the suffering and dispirited. It makes clear the working of divine influence and points the way to health and happiness. It unfolds the natural law of mind by which the God Idea may be turned into a saving instrument of real service. It revives soul-culture under the Jewish stimulus and teaches that faith may become an ever-present help. It is the modern formulation of the vitalizing thought of the Prayer Book: "It is a tree of life to them that lay hold of it. and the

supporters thereof are happy. Its ways are ways of pleasantness, and all its paths are peace."

In the chapter on "The Nature and Power of Faith," we have referred to the commanding sentence of Isaiah of Jerusalem: "If ye will not have faith, ye shall not be established." This is a concise statement of Jewish Science. Faith means "establishment"—health and harmony. Faith is the lever that lifts man to the highest planes of life and well-being. By belief, one can suggest the strongest ideas of help and healing. By faith, one can secure stability in the body and foster the normal action of physical agencies. Of all concepts, faith is the most sweeping and effective. It is the truth of all truths. To it is given the kingly power to rule over and correlate all other ideas. It can command all other mental agencies and bend them to its imperial service. Where there is mental chaos, it can bring harmony. Where there is dis-ease, it can suggest poise and proper adjustment. Faith is the sovereign agency in consciousness, for it presupposes the existence of the Omnipresent, Omnipotent, Omniscient God.

Jewish Science stresses this concept in contrast with the outward forms of Judaism. It insists that faith is the only sure basis of the Jewish life. Unless this idea is grounded in the individual mind, the true Jewish religion cannot exist. Judaism is not in essence a congery of habits and customs. Forms, symbols, ceremonies and religious laws—*Mitsvoth*—may assist in the expression of the spiritual thought, but they must be rooted in the soil of a dominant belief in the One Living God. The object of the historic synagogue is to foster real, vital faith. The forms of religion are the out-

ward expressions of the God Consciousness. Organization serves its useful purpose, but no scheme of synagogal efficiency can take the place of individual consciousness of God as the Helper and Healer. Religious life cannot rise higher than the stream of faith in the individual. Attendance at divine worship suffers simply because the spiritual consciousness has been weakened or destroyed. The natural desire to come to the house of God and to exclaim with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord" is missing in our times. The Sabbath-sense of repose and poise is passing with other fine spiritual values. While "the faithful remnant" still clings to the Sabbath sentiment, the average Jew is devoid of the psychic feeling, associated with the day of rest. The truth is that fundamental soul-culture has been neglected and the practical message of Judaism in its effect on everyday life has not been taught. Playing about the circumference of things Jewish, many do not penetrate the essence of spiritual truth, the knowledge of God as the source of health, joy and inspiration. They stress that God is One, but fail to bring out that He is the Power that makes for life and well-being. Many of our people are lured by the new healing-cults, due to lack of a definite psychology of Jewish Science. Nature abhors a vacuum and man's soul a spiritual void. Some of our people have been led into Christian Science because it offers a practical scheme of religious life. Despite its fallacies, the new movement has appealed to its followers because it sounds in clear tones the note that God is the Healer of the sick of His people. Taking this leaf from our Scriptures, Christian Science builds up

its platform of practical religion and teaches the convert from Judaism that this truth can be found only in "Science and Health." The neophyte, ignorant of the true message of Judaism, readily grasps the new presentations and the bond between him and his mother-faith is weakened. The author can fortunately state that the plan of "Jewish Science" has been the means of keeping many sons and daughters of Israel in our ranks. Many colleagues in all parts of the country have utilized "Jewish Science" as an offset to Christian Science and also as a positive message of healing. "Jewish Science," like every new system, has passed through a struggle for acceptance, but the truth on which it rests is the truth of our Bible and later literature, and truth cannot be defeated. The spiritual note that it sounds has struck a sympathetic chord in the minds of many earnest teachers of Israel, seeking to make Judaism a principle of Life.

Elsewhere, the student will find the practical synthesis of faith-help. These practical methods will be shown to be founded on Jewish data. The entire system of Jewish Science or Psychology will be supported by evidence from Biblical and Rabbinical sources. Divine healing is a fundamental concept of Judaism. The recurrence of the phrase, *rofah cholim,* The Healer of the Sick, in the old and newer prayer books, is proof that we still teach the idea that all healing comes from the higher source.

Having examined passages dealing with the general conception of faith-cure, let us analyze the references to actual instances of healing and interpret them in the light of the new psychology. A clear instance of healing by

spiritual means is given in the first chapter of First Samuel, the touching story of Hannah. The entire chapter may be called the sublimation of desire by prayer and affirmation. Hannah is pictured as a childless woman who yearns for a man-child that she may dedicate him to the service of God. She is saddened by the thought that she may pass away without leaving a son to testify to her belief in the Living God. We read that when she went to Shiloh, she came to the tabernacle. The Bible in its masterful way describes the holy silence of her meditation. "And it came to pass as she prayed long before the Lord, that Eli watched her mouth. Now Hannah spoke in her heart; only her lips moved, but her voice could not be heard; therefore Eli thought that she was drunken." This is a reference to the ideal prayer which is not a fixed formula but the spontaneous expression of a soul in direct communion with its God. True prayer springs from the heart. It is a noble, selfless desire, realized in the spirit of faith. "Prayer is the soliloquy of the jubilant and beholding mind." Prayer plays an important role in spiritual science. It is psychic suggestion raised to the highest degree. In this state. we rise above the trammels of doubt and, lovingly committing our thoughts to God, ask that our works will be established. Hannah's sincere rapport with the Divine Spirit is sublime.

Hannah's answer to Eli is characteristic. "No, my Lord, I am a woman of sorrowful heart; I have drunk neither wine nor strong drink, but I poured out my soul before the Lord." The pouring out of the soul is the psychosis of true communion. It is the releasing of our whole being to God so that we are at one with Him in the spirit. This sense of

God is a real faculty, that can be cultivated. It is the consciousness that comes when we think only of God. We call this the Superconscious mind because it lifts us above our intellectual level and establishes the bond between the Infinite and our inner soul. "God is near to all who call upon Him, who call upon Him in truth." Truth means the knowledge that God is all Spirit and that only by spiritual sense can we find the Oversoul of the universe. When we "pour out our soul," we rise above the trammels of reason and experience direct fellowship with our Maker.

"Then Eli answered and said: 'Go in peace, and the God of Israel grant thy petition that thou hast asked of him.'" This is the confirmation of the true prayer of faith. Prayer in absolute conviction of God's healing power brings the consummation, devoutly wished. We cannot change the will of God, but by prayer we can let the divine will into our soul, that it may work out the results to be desired. By understanding of spiritual laws, we can let the divine mind weave on the warp and woof of our being its wondrous designs. Jewish Science does not rest on the belief in the miraculous or supernatural. It claims no miracles but asserts that by the knowledge and correct use of our mental powers we can attain given ends. Our Sub-conscious mind can be trained to accomplish the seemingly impossible. Under the stimulus of the divine or Super-conscious Mind, we can direct the marvelous under-mind to realize health and efficiency for the body and its functions. The book of Job declares: "Yet, in my flesh, I shall see God." What a sublime expression of the Immanence of God! God is in the flesh or body as the principle of health and perfection. The body is the

living temple of God and every part reveals divine origin and purpose. Since we are made in the image of God, we have in our being the ideal principle of physical and mental harmony. This is the divine or immortal self that time and chance cannot weaken or destroy. All divine healing rests on the assumption that this Godlike element exists in human consciousness. When we heal by prayer, faith, suggestion or even medical means, we assume the existence of this normal type. We visualize the healthy and happy man and suggest to the Sub-conscious mind that it attain the planes of health and joy. The mere suggestion will cause the under-mind to emulate the ideal type. In the flesh, we see God, the all-Good, and the hidden self will resolve to find this form of perfection. Faith-cure seems mysterious in its working, but to the student of mental science it is plain and patent.

Hannah's desire was fulfilled because it rested on the true understanding of the laws of God. In her joy, she called her son Samuel, because she "asked him of the Lord." Pre-natally, Samuel was destined for a religious career. He was born to know and serve God. Hannah understood this psychological law and in course of time brought the little boy to Eli to become a priest. "For this child, I prayed; and the Lord hath granted me my petition which I asked of Him; therefore I also have lent him to the Lord, as long as he liveth he is lent to the Lord."

The subject of pre-natal influence cannot be discussed at length in this chapter. However, in its essential factors, it reveals the same psychic laws as other forms of mental life. The child may be influenced by suggestions, given by the mother. This truth explains what we usually call "innate

qualities." Music, art, culture, religion or any idealistic tendency may be suggested to the child of tomorrow. Many world-geniuses were born with latent talents, consciously implanted in the Sub-conscious mind by the mothers of humanity. Before the cradle-hour, the unborn soul is limned with mental colors by the maternal artists. Contrariwise, wrong and harmful influences may be suggested and the child marked with certain bad potencies. These may be overcome by the very law of mind, but the individual, so affected, has a hard struggle to erase from his mental map these pre-natal suggestions. Prayer, silence and affirmation play a helpful, constructive role in the creative period. The reading of the Bible is a fine spiritual aid. Soulful passages give the touch of divine suggestion. Hannah means grace which is from God and betokens His blessing. Our sages call the children "little messiahs." This is a touching statement of the truth that the child may be moulded by the ideals of justice, mercy and humility that mark the true leaders of Israel.

Our Bible mentions only two prophets who performed faith-cures, Elijah and his disciple Elisha. In this respect, the Bible of Israel contrasts with the New Testament that contains at least sixty distinct instances of divine healing, performed by Jesus and his disciples. These cases are graphically described and furnish a fairly complete picture of faith-cure as it obtained in the first and second centuries of the present era. However, there is a prophetic element in the healings mentioned in the Old Testament. Cheyne claims that Jesus merely revived the prophetic function of divine healing as contained in Jewish Scriptures. The

passages that relate to the various faith-cures of Elijah and Elisha are I Kings 17:8-24; II Kings 1:1-17; II Kings 5 entire; II Kings 8:7-15; II Kings 20:1-17. From this group, we select the four that indicate certain psychological principles. In I Kings 17:8-24, we read that Elijah went to Zarephath where God had appointed a widow to sustain him. When she found only a handful of meal, and a jar of oil, she despaired of feeding the prophet, but by the grace of God, "the jar of meal was not spent, neither did the cruse of oil fail, according to the word of the Lord, which He spoke by Elijah." Later, we read: "And it came to pass after these things that the son of the woman fell sick; and his sickness was so sore, that there was no breath left in him. And she said to Elijah: 'What have I to do with thee, O thou man of God? Art thou come unto me to bring my sin to remembrance and to slay my son?' Then Elijah took her son into a room and laid him on the bed. There, he stretched himself on the child three times and prayed: 'O Lord my God, I pray Thee, let this child's soul come back into him again.'" The child revived and Elijah brought him down out of the upper chamber into the house and gave him to his mother with these words: "See, thy son liveth." In her renewed faith, the mother said significantly: "Now, I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

We glean several important historical facts from this narrative. Evidently the prophets were regarded as faith-healers and expected by the people to perform acts of divine healing. This function was clearly recognized and regarded as a test of their mandate. As men of God, they were

endowed by the popular mind with this ability. This coincides with the historical place of prophecy. With the exception of Isaiah of Jerusalem, the prophets of Israel were recruited from the general masses in contrast with the priests, representing the Levitical or sacerdotal element. According to Dubnow, the Jewish historian, "The priests descended from Aaron, with the Temple servants, the Levites, formed a priestly class, and played the part of authoritative bearers of the religious tradition. But early, in the very infancy of the nation, there arose by the side of the official, aristocratic hierarchy, a far mightier priesthood, a democratic fraternity, seeking to enlighten the whole nation and inculcating convictions that make for a consciously held aim. The Prophets were the real and appointed executors of the holy command, enjoining the conversion of all Jews into 'a kingdom of priests and a holy nation.' Their activity cannot be paralleled in the whole range of the world's history. They were not priests, but popular educators and popular teachers." Living among the plain people, the prophets were called upon to demonstrate the power of God, especially in the cure of sickness. When Elijah demonstrated this ability to the woman of Zarephath, she became convinced that he was divinely inspired.

The cure, effected by Elijah, involved three elements of healing—touch, prayer and suggestion. The prophet prayed for divine help and thus suggested to the Sub-conscious mind of the child the healing thought. All cures are realized only by the marvelous under-mind, that subtly responds to the spiritual call. There is an X factor in this restorative process that no doubt will be gradually brought to light by advancing

mental science. The law itself is well established in all systems of healing, medical and psychic. In the profound depths of the Sub-conscious, all healing agencies find the sphere of operation. The law of suggestion is subtly referred to in the petition: "Let this child's soul come back into him." Elijah realized that the swooning condition of the child could be overcome by direct suggestion to the hidden under-mind. The prophet also employed the peculiar power of magnetism by the touch of the hands. This may be compared with the belief in the king's touch and all forms of faith-cure, resting on the touch of the hands. According to the Encyclopedia Brittanica, all these methods of healing rest on the law of suggestion, both physical and mental. Jewish Science does not recommend cures by touch or laying on of hands such as obtains in many Christian denominations, but merely explains the incident in the historic sense.

The counterpart of the story is related in II Kings 4:8-37, an incident in the career of Elisha. In fact, the two accounts almost parallel. We read that a certain woman of Shunem was kind to the prophet, giving him food and providing him with a little room whenever he passed by her home. One day, Elisha told Gehazi, his servant, to call his hostess that he might find out how to reward her. "What is to be done for thee? Wouldst thou be spoken of to the king or to the captain of the host?" Her answer was brief and democratic. "I dwell among my own people." Then Gehazi told Elisha that she was childless. To her surprise, the prophet announced that "at this season, when the time cometh around, thou shalt embrace a son." The prophecy was fulfilled. "And when the child was grown, it fell that

on a day that he went out to his father to the reapers. And he said unto his father: 'My head, my head.'" He was carried to his mother and apparently died on her knees. She placed him on the bed of the prophet and at once set forth to find Elisha that he might bring relief. Her husband sought to restrain her with these words: "Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath." From this remark. it is permissible to infer that the prophets exercised their healing functions on the great religious occasions when large numbers of the people gathered. The woman answered in words of real faith: "It shall be well." As she proceeded, Elisha saw her approach and told Gehazi to meet her and inquire if it were well with her and her family. The woman continued to answer Gehazi with the same positive words: "It is well." Here, the Bible no doubt refers to the process of affirmation on the part of the one who seeks divine help. When she came near Elisha, Gehazi sought to thrust her away, "but the man of God said: Let her alone; for her soul is bitter within her and the Lord hath hidden it from me, and hath not told me." This is a distinct reference to the power of telepathy. Evidently Elisha felt that as a seer he could at times telepath the minds of the people who came to him with their various problems. Elisha then sent Gehazi with his staff with this injunction: "Take my staff in thy hands and go thy way. If thou meet any man, salute him not, and if any salute thee, answer him not but lay my staff on the face of the child." This mission failed and an interesting side-light is shed on the psychology of healing. Elisha no doubt tried to utilize the power of suggestion through his servant. He endeavored to send by

Gehazi the healing message to the subconscious mind of the child. The mental chain must not be broken nor interrupted. Gehazi was told to avoid all speech that he might concentrate as the bearer of the thought-wave. This is a correct inference from the text. The famous Rashi supports this deduction in his commentary on the passage, "Gird up thy loins." Rashi explains: "Elisha said this to Gehazi in order that he should proceed in haste." The passage "When thou meetest any man" means "that thou shouldst not stop to bless him. The reason for this was that Gehazi should not be impeded on his way; that his attention should be on his mission and that he should direct his mind so as not to speak either by act or word."

We read that Elisha then addressed himself to the task of saving the child. He took the boy, laid him on his bed, shut the door, and prayed to God. "And he lay upon the child and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands and stretched himself on him and the flesh of the child waxed warm. Then he returned and walked in the house to and fro and stretched himself on him; and the child sneezed seven times and the child opened his eyes." Rashi, commenting on this passage, gives two explanations. The physical processes of Elisha were "for the purpose of fastening the thought of prayer in his mind." The other explanation is that they were intended "to direct the warmth of his body into the body of the child." Here we have again the combination of the physical and psychic methods. By prayer, Elisha sent the healing thought to the Sub-conscious mind of the swooning child. By the touch of his body and artificial respiration

through the lips, he succeeded in reviving the boy. The interpretations of Rashi are very illuminating and reveal a remarkable knowledge of the healing art.

We read in II Kings 20:1 that King Hezekiah was sick unto death. Isaiah of Jerusalem came to him and said: "Thus saith the Lord: Set thy house in order; for thou shalt surely die and not live." Hezekiah turned his face to the wall and prayed unto the Lord. Rashi explains that the king turned his face to the wall in order to concentrate on his prayer. Rashi also refers to another explanation that Hezekiah turned towards the wall of the Temple in Jerusalem. The king's prayer was the expression of one filled with faith and conviction: "Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth and with a whole heart, and have done that which is good in Thy sight." This beautiful petition is followed by a touching picture: "And Hezekiah wept sore." This is a pathetic description of an idealist, moved to tears of self-examination so that he may know if he has in his soul the elements of sin that spell disease and travail. Rashi, commenting on this passage, quotes a remarkable Midrash that adds weight to the validity of Jewish Science. According to this interpretation, "Hezekiah hid the book of cures—*sefer refuoth*—that Solomon had made. The people trusted in this book (medical prescriptions) and did not seek God in their hearts."

The Bible then relates that before Isaiah had gone out of the inner court of the city, the word of God came to him, saying: "Turn back, and say to Hezekiah, the prince of my people: Thus saith the Lord, the God of David, thy father: I have heard thy prayer, I have seen thy tears;

behold, I will heal thee; on the third day, thou shalt go up to the house of the Lord." Here is a subtle reference, as Rashi infers, to the power of telepathy as possessed by the prophets. Isaiah evidently telepathed the prayer of Hezekiah and received the divine intimation that the king would recover. The passage concludes with a reference to a simple physical cure. "And Isaiah said: 'Take a cake of figs.' And they took and laid it on the boil, and he recovered." Rashi gives this comment, taken from the Talmud: "The art by which God heals is not like that of man. God takes a decadent substance and places it in something which is also spoiled so as to perform a wonder. In Exodus 15 :25, He told Moses to take the bitter tree and to cast it into the bitter spring so that the waters will be made sweet. In the above account, He instructed Isaiah to take a dry fig and put it on the boil of Hezekiah so that he would recover. In II Kings 2:21, Elisha is inspired by divine wisdom to take salt and cast it into the spoiled waters so that they became wholesome."

The final reference to healing is given in an unusual passage in II Chronicles 16:11-13: "And in the thirty and ninth year of his reign, Asa was diseased in his feet; his disease was exceeding great. YET, IN HIS DISEASE, HE SOUGHT NOT TO THE LORD BUT TO THE PHYSICIANS. And Asa slept with his fathers and died in the one and fortieth year of his reign." Asa is cited as an example of the individual, who, lacking faith in God, relies only on material means to bring healing. He is represented among the kings of Judah as without vision. Because of his lack of faith, he sought not to God but only to the physicians. In the

Mezudath David, a commentary on the Bible, we find this helpful explanation: "Asa did not seek to pray to God for healing, but sought to the physicians alone."

Biblical Passages, Dealing with Sickness and Divine Healing:

Gen. 20:17-18.
Ex. 15:22-26; 23:23-26.
Deut. 7:12-15.
I Samuel 1.
I Kings 17:8-24.
II Kings 1:1-17; 4:8-37; 4:38-41; 5:1-14; 8:7-15; 20:1-7
Is. 7:9; 19:19-22; 35:5-6, 8; 40:27-31.
Jer. 17:14.
Ezekiel 34:1-6.
Hos. 6:1-2.
Mal. 3:20.
Psalm 30:2-3; 103:1-5.

CHAPTER IV.

Jewish Science, As Contained In Post-Biblical Literature.

"Prayer is Israel's only weapon, a weapon inherited from the fathers, tried in a thousand battles."—Talmud.

Jewish Science is found not only in the Bible but in all the later literature. Many valuable references to Jewish Psychology may be discovered in the Apocrypha, Talmud, Midrash, Medieval Writings, Chassidic Writings and the Prayer Book. These passages, like the Bible, deal with all aspects of the subject. The entire gamut of psychic life is traversed by the Jewish genius in its analysis and statement of spiritual laws. The belief in divine healing is re-asserted. The idea that the mind influences the body also receives new and added emphasis. The relation of the soul to practical life is unfolded in clear-cut manner. In fact, every phase of psychology is touched. Light is shed on many mental problems and distinct contributions made to the science of religion. These passages constitute the evidence of later ages touching Jewish Science. They prove that the science of faith has never failed to engross the mind of world-wide Israel. In every age and in every land of the dispersion, the thinking Jew linked his religion with the practical manifestations of life. The spiritual chain, forged

at Sinai by Moses, and strengthened by the prophets, has never been weakened. Each generation has added new links of wisdom and truth to the central bond of moral and spiritual monotheism. The development of Jewish Science has gone on through the ages in the life of what Dubnow, in his masterly work, "Jewish History," calls "the most spiritual of all peoples." Grounded in the Bible or Tenach, the inspired teachers of all ages found ever anew the pure ideals of divine truth and knowledge. The stream of revelation has flowed on continuously as a river of God. Many rivulets have entered the main current but the central stream of thought never lost contact with the fountainhead of divine wisdom. Jewish history is the incarnation of God Consciousness. Jewish Science is the essence of the spiritual truth by which the Jew maintained his identity in the mutations of life. In back of our universal career, is the God Truth of which we are the witnesses even to-day. We can still find this truth and apply it to the noblest ends. By understanding of the laws of mind, as unfolded in our thought, we can find the same God Power that shaped our past and as sons and daughters of the ancient covenant, made at Sinai, bring health, joy and success. Jewish Science is the very breath of the spirit of deathless Israel and each age adds its soul-achievements to the spiritual record of our faith.

We cull the following thoughts from the book of Proverbs of Jeshua ben Sirach that belongs to the Apocrypha. This is a collection of books, written during the Second Commonwealth, 536 B. C. E. to 70 A. C. E. The Proverbs of Sirach equal, in religious and ethical value, the best productions of

the Wisdom Literature of the Bible and therefore form an indispensable link in the spiritual history of Israel.

All wisdom cometh from the Lord and is with him forever. The fear (reverence) of the Lord is a crown of wisdom, making peace and perfect health to flourish; both of which are gifts of God and it enlargeth their rejoicing that love Him.

Look at the generations of old and see. Did any trust in the Lord and was confounded? Or did any abide in His fear and was forsaken?

Honor and shame is in talk and the tongue of man is his fall.

He hath commanded no man to do wickedly, neither hath He given any man license to sin.

A man may be known by his look and one that hath understanding by his countenance when thou meetest him.

The gladness of the heart is the life of man and the joyfulness of a man prolongeth his days.

Remove sorrow from thee, for sorrow hath killed many and there is no profit therein. Envy and wrath shorten the life and care bringeth age before the time.

Let the counsel of thy heart stand; for there is no man more faithful to thee than it.

For a man's mind is sometime wont to tell him more than seven watchmen that sit in a high tower.

My son, in thy sickness, be not negligent; but pray unto the Lord and He will make thee whole.

Selections from the Talmud.

The balm was created by God before the wound.

"Thou shalt love the Lord, thy God, with all thy heart" means that thou shalt love Him with all the forces of thy nature, the physical as well as the spiritual. Thou shalt serve the Lord with an undivided heart, by being at peace with thyself, thy sensual nature not striving against but yielding willingly to the command of thy spiritual nature.

"Thou shalt love the Lord, thy God" is also interpreted to mean: Let thy conduct be such that men will come to love God through thee.

Prayer is the service of the heart which God requires of us. Thou man of little faith, why raisest thou thy voice in prayer? When thou prayest, lift up thy heart to God, not thy voice. Before prayer, examine thy heart whether it be in a prayerful mood. If thou art distracted, pray not at all. Prayer without devotion is like the body without a soul.

When thou prayest, turn thy eyes earthward and thy heart heavenward. Cleanse thy heart from sin before thou prayest. Pray not for things that are past and done.

He steals the rich gifts of the world who enjoys them without rendering thanks for them both to God and man. Though all prayer may cease, the prayer of thanksgiving shall never cease.

The greatest evil is the fear of evil. The man of little faith suffers hunger while there is still bread in the basket. He that makes the day will give us our daily bread.

Who are the poor? They that are poor in spirit.

Cease not to pray even when the knife is laid on thy neck.

A single light answers as well for a hundred as for one.

Rabbi Tyra, on being asked by his pupils to tell them the secret which had gained him a happy, peaceful old age, replied: "I have never cherished anger with my family; I have never envied those greater than myself; and I have never rejoiced in the downfall of anyone."

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God.

Selections from Pirkey Aboth, or Maxims of the Fathers.

The Pirkey Aboth is a distinct tractate of the Mishnah, the first part of the Talmud. The Mishnah is the codex in which the previously existing treatises on the traditional teachings of Judaism were compiled by Rabbi Judah Hannasi or the Prince. He lived one hundred and twenty years after the destruction of Jerusalem, about 190 of the common era. The Pirkey Aboth is a collection of maxims on religious and ethical conduct, which were habitually used by leading sages. It is the most popular treatise on practical ethics extant among us.

Hillel said: Be of the disciples of Aaron, loving peace, and pursuing peace, loving thy fellow-creatures, and drawing them nigh to the Law.

If I am not for myself, who will be for me? And being only for myself, what am I? And if not now, when?

Simeon ben Gamaliel said: All the days of my life I have passed among the wise and I have never found anything better for man than silence. Not learning but doing is the chief thing. Whoso is profuse of words causes sin.

Rabban Gamaliel, the son of Rabbi Judah the Prince, said: Do His will as if it were thy will that He may do thy will as if it were His will.

Nullify thy will before His will, that He may nullify the will of others before thy will.

Rabbi Joshua said: The evil eye, the evil inclination, and hatred of his fellow-creatures put a man out of the world.

Rabbi Tarphon said: The day is short, the work is great, the workmen are sluggish, the reward is much, and the Master of the house is urgent. It is not thy duty to complete the work, neither art thou free to desist from it.

Rabbi Chalafta, the son of Dosa, said: When ten people sit together and occupy themselves with the Torah, the Shechinah abides among them, as it is said, God standeth in the congregation of the godly. (Psalm 82:1.) And whence can it be shown that the same applies to five? Because He hath founded His band upon earth. (Amos 9:6.) And whence can it be shown that the same applies to three? Because it is said, He judgeth among the judges. (Psalm 82:1.) And whence can it be shown that the same applies to two? Because it is said, Then they that feared the Lord spake one with the other; and the Lord hearkened and heard. (Mal. 3:6.) And whence can it be shown that the same applies even to one? Because it is said, In every place where I cause My name to be remembered, I will come unto thee and I will bless thee. (Ex. 20:24.)

Rabbi Jacob said: He who is walking by the way and studying, and breaks off his study and says, How fine is that tree, how fine is that fallow, the Scripture regards him as if he had forfeited his life.

Rabbi Akiba said: Jesting and levity lead a man on to lewdness.

He also said: Beloved is man for he was created in the image of God. But it was a special love that this was made known to him, as it is said, For in the image of God made He man. (Gen. 9:6.) Everything is foreseen (by God), but freedom of choice is given. The world is judged by grace, yet all is according to the amount of the work.

Ben Zoma said: Who is mighty? He who subdues his passions.

Rabbi Jonathan said: Whoso fulfills the Torah in the midst of poverty, shall in the end fulfill it in the midst of wealth. Whoso neglects the Torah in the midst of wealth, shall in the end neglect it in the midst of poverty.

The Torah is greater than the priesthood and than royalty, seeing that royalty demands thirty qualifications, the priesthood twenty-four, while the Torah is acquired by forty-eight. And these are they: Audible study; distinct pronunciation; understanding and discernment of the heart; ministering to the sages; awe, reverence, meekness, cheerfulness; attaching oneself to colleagues; discussion with disciples; sedateness; knowledge of Scripture and Mishnah; moderation in business, intercourse with the world, pleasure, sleep, conversation, laughter; long-suffering; a good heart; faith in the wise; resignation under chastisement; recognizing one's place; rejoicing in one's portion; putting a fence to one's words, claiming no merit for oneself; being beloved, loving the All-present, loving mankind, loving just courses, rectitude and reproof; keeping oneself far from desire of honor, not boasting of one's learning, nor delighting in giving

decisions; bearing the yoke with one's fellows, judging him favorably, and leading him to truth and peace; being composed in study; asking and answering, hearing and adding thereto; learning with the object of teaching, learning with the object of practising; making one's master wiser, fixing attention on his discourse, reporting a thing in the name of him who said it.

Rabbi Jose, the son Kisma, said: I was once walking by the way when a man met and saluted me, and I returned the salutation. He said to me, Rabbi, from what place art thou? I said to him, I come from a great city of sages and scribes. He said to me, If thou art willing to dwell with us in our place, I will give thee a thousand thousand golden dinars and precious stones and pearls. I said to him, Wert thou to give all the silver, precious stones and pearls in the world, I would not dwell anywhere but in the home of the Torah; and thus it is written in the book of Psalms by the hands of David, king of Israel, The law of thy mouth is better unto me than thousands of gold and silver (Psalm 119:72); and not only so, but, in the hour of man's departure, neither silver nor gold nor precious stones accompany him, but only Torah and good works, as it is said, When thou walkest, it shall lead thee; when thou liest down, it shall watch over thee; and when thou awakest, it shall talk with thee. (Prov. 6:22.) When thou walkest, it shall lead thee—in this world; when thou liest down, it shall watch over thee—in the grave; when thou awakest, it shall talk with thee—in the world to come.

Talmudic Citations Dealing With Faith-Cure and Mental Science.

Rabbi Chiya bar Abba was sick upon his bed. Rabbi Jochanan said to him: "Are the chastisements agreeable to you?" He answered: "Neither they nor their reward." Rabbi Jochanan then said: "Give me your hand." He gave it to him and he restored him to health.—Berachath 5b.

Rabbi Chanina ben Dosa said: "If one prays for the sick, and says: This one will live and this one will die, and they say to him: How do you know this? he should answer: If my prayer is fluent in my mouth, then I know that it is accepted; and if not, then I know that it is rejected."—Berachath 34b.

Rab said: A sigh destroys half of the body of man, as it is said: Sigh therefore thou son of man; with the breaking of thy loins and with bitterness shalt thou sigh before thy eyes. (Ezek. 21:11.)

Rabbi Jochanan said: A sigh destroys also the whole body of man, as it is said: And it shall be, when they say unto thee: Wherefore sighest thou? that thou shalt say: Because of the tidings for it cometh; and every heart shall melt, and all hands shall be slack, and every spirit shall faint, and all knees shall drip with water; behold, it cometh, and it shall be done, saith the Lord God. (Ezek. 21:12.)—Ketuboth 62 a.

Rabbi Jehoshuah ben Levi said: One who travels on the road and has no companion, should study the Law as it is written; For a wreath of grace are they unto thy head, and chains for thy throat. (Prov. 1:9.) If a man have the

headache, he should study the Law for it is "a wreath of grace" unto his head. If his throat be sore, he should study the Law for it is "a chain" for his throat. If thy stomach hurt thee, do likewise, for it is written: It shall be health to thy navel. (Prov. 3:8.) Also if thy bones ache, study the Law for it is written: It shall be marrow to thy bones. (Prov. 3:8.) Likewise anyone who has pains in any part of his body should study the Law, for it is written: For they are life unto those that find them, and health to all their flesh. (Prov. 4:22.) Rabbi Jehudah ben Rabbi Chiya said: Come and observe how the custom of the Lord differs from that of man. If a man prescribes a remedy, it may benefit one and injure another, but the Holy One, blessed be He, gave the Law to all Israel as a remedy for all and for the whole body as it is written: "And health to all their flesh."—Erubin 54 a.

Selections from Medieval Jewish Writers.

When thou prayest, be lowly and think nothing of thyself before the Almighty and use all thy energy to hold in check what evil desire there may be in thy heart.

Purge thy soul of thy angry passion, that inheritance of fools.

Surrender not thyself a slave to hate, the ruin of all the heart's good resolves, the destroyer of the very savor of food, of sleep, of all reverence.

If thou hadst lived in the dread days of martyrdom, and the populace had fallen on thee to force thee to apostatize from thy faith, thou wouldst surely, as did so many, have given thy life in its defence. Well then, fight now the fight

laid on thee in the better days, the fight with evil desire; fight and conquer, and seek for allies in this warfare of thy soul, seek them in the fear of God and the study of His law.

If anyone offer thee an amulet, alleging that it be useful in helping to favor or wealth, carry it not, but place thy undivided confidence in God alone.

The highest service that can be rendered to God is to love Him, purely because He is our Creator. He who is but a novice in religion will do well to say audibly each day, as he rises: This day I will be a faithful servant of the Almighty; be on my guard against wrath, falsehood, hatred, quarrelsomeness; and forgive those who wound me. For whoso forgives is forgiven in turn. Hardheartedness and a temper that will not make up quarrels are a heavy burden of sin, unworthy of an Israelite.

The thread, on which the different good qualities of human beings are strung as pearls, is faith in God. When the fastenings of this faith are unloosed, the pearls roll in all directions and are lost one by one.

The heart is like a tablet as yet unwritten. Fools scratch it all over and ruin it. Only the wise know how to engrave it with suitable matter.

Thou puttest on fine garments to please men. Forget not that God looks into thy heart. Adorn that well in honor of Him.

Be not blind, but open-eyed to the great wonders of nature, familiar objects of every day though they be to thee. But men are more wont to be astonished at the sun's eclipse than at his daily rising.

The belief in divine healing is not a literary antique of Israel, but a living principle, capable of demonstration to-day. The conception of God as the Healer of the sick of His people is fundamental to Jewish life. In all ages, our people have found reliance on God the greatest help in affliction. This belief is expressed in the many special prayers and benedictions. These statements rest on the assumption that healing is effected by the power of God. He alone brings to the sick and suffering restoration to health and strength. Jewish Science finds in these passages further historic confirmation of its thesis that sickness can be cured by faith in God. It is interesting to note the prayers, used at the time of sickness. The student of Jewish Science may use the same prayers in the Silence, with the assurance that they bear the stamp of religious authority. They are clear and definite assertions of the belief in the power of God to heal. They are the pure products of the genius of Judaism. As expressions of faith-cure, they ante-date and equal all similar utterances of all healing cults. They crystallize Jewish Science in the finest sense and support the claim that our own religion supplies complete data on divine healing. The central thought that God is the Healer pervades all these affirmations. Jewish Science can find sufficient evidence in the Prayer Book to validate its claim and to establish the spiritual art in the house of Israel. The reader who seeks the healing message of Judaism may turn to these passages and apply them at the time of sickness. Let him take these genuinely Jewish thoughts into the Silence and affirm healing for those that need the ministry of faith and love.

The Standard Jewish Prayer of Healing.

Heal us, O Lord, and we shall be healed. Save us, and we shall be saved, for Thou art our praise. Grant perfect healing to all our wounds, for Thou, O Lord, art our King, the faithful and merciful Healer. Blessed art Thou, O Lord, who healeth the sick of Thy people, Israel.

A Typical Berachah of Benediction, Describing God as Divine Healer.

Blessed art Thou, O Lord, who healeth all flesh, and worketh wonders.

Other Berachath or Benedictions, Describing Divine Help.

Blessed art Thou, O Lord, our God, King of the universe, who openeth the eyes of the blind.

Blessed art Thou, O Lord, our God, King of the universe, who setteth the captives free.

Blessed art Thou, O Lord, our God, King of the universe, who upholdeth the falling.

Blessed art Thou, O Lord, our God, King of the universe, who guideth the steps of man.

Blessed art Thou, O Lord, our God, King of the universe, who giveth strength to the weary.

Blessed art Thou, O Lord, our God, King of the universe, who girdest Israel with might.

Berachah or Benediction, Spoken on Seeing a Friend, Restored to Health.

Blessed art Thou, O Lord, who hath restored thee to life.

BERACHAH OR BENEDICTION, SAID ON RETURNING TO THE SYNAGOGUE, AFTER HAVING PASSED SAFELY THROUGH SICKNESS OR DANGER.

Blessed are Thou, O Lord, who vouchsafeth Thy benefits to the undeserving and good to me.

THE FOLLOWING SCRIPTURAL VERSES, CONTAINED IN THE BOOK OF LIFE (SEFER CHAYYIM) ARE SPOKEN ON ENTERING A SICK ROOM.

"And He said, if thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the evil diseases upon thee which I have put upon the Egyptians, for I am the Lord that healeth thee. (Ex. 15:26.) He createth the fruit of the lips, Peace, Peace to him that is far off and to him, that is near, saith the Lord, and I will heal him." (Is. 57:19.)

ON LEAVING A SICK ROOM, THE VISITOR SAYS TO THE SICK PERSON:

May God send thee a speedy and perfect cure with all the sick of His people, Israel.

THE PRAYER OF A SICK PERSON, REPENTING OF HIS SIN.

O God of forgiveness, who art gracious and merciful, slow to anger, and rich in mercy, I confess to Thee with a broken and contrite heart that I have sinned and done that which is evil in Thy sight. Behold, I repent of my evil way, and return to Thee with a perfect repentance. Help me that I may not again turn unto folly, but walk before Thee in truth and uprightness. Rejoice the soul of Thy servant, for

unto Thee, do I lift up my soul. Heal me, O Lord, and I shall be healed. Save me, and I shall be saved, for Thou art my praise. Amen.

Prayer, Said on Rising in the Morning.

I give thanks to Thee, O King, living and established, that Thou hast watched over my soul in sleep. Great is Thy faithfulness.

A Prayer of Faith, Said on Retiring.

Let us lie down in peace, O Lord, our God. Let us rise, Our King, to life. Spread over us the tabernacle of Thy peace and build us up with Thy good counsel. Save us for Thine own sake. Be Thou a shield about us, and remove from us the enemy, pestilence, sword, famine, and grief. Remove the adversary from before and behind us. Let us hide in the shadow of Thy wings. Thou art our God, who guardeth and delivereth us, for Thou art a gracious and merciful King. Guard our coming in and going out with life and peace evermore. Blessed art Thou, O Lord, who guardeth Thy people, Israel, forever.

Another Prayer To Be Said At The Bedside.

Blessed art Thou, O Lord, who causeth the shades of sleep to fall upon my eyes, and slumber on my eyelids. Mayest Thou let us lie down in peace, and rise in peace. Let no evil fancies, thoughts or dreams disturb me, and may my couch be perfect in Thy sight. Enlighten my eyes lest I sleep the sleep of death. Blessed art Thou, O Lord, who enlighteneth all Thy children with Thy glory.

Selections From Chassidic Writings.

Infinity is absolute oneness.

In every word, God centers His Divinity, because all the world is the Holy One, blessed be He, and from everywhere and from all things He calls man to approach Him.

Evil is but a lower degree of good.

All things in the world are like letters, in themselves good. It is man's combination of them that makes them evil. In reality, there is no difference between the letters of idolatry and of sanctity. The combination of unholy things is the defect and this defect man must mend.

Man is a ladder, even though he be the lowest rung touching earth. Some ascend through holy thoughts and some descend through evil thoughts, but God hovers over the ladder and envelops both good and bad.

If a man commit a crime, it must be remembered that he still has God within him and there is nothing void of God.

In proportion to the purity of the soul, is the purity of the body, for if the soul is perverted, the body is also, and physical beauty depends on spiritual beauty.

In the actions of man, his soul is recognizable for the power of action is derived from the soul.

Joy is the principal thing in the worship of God.

Where there is fear of punishment, there cannot be love which has its origin in loving kindness.

Faith is love and the root of all things.

CHAPTER V.

As a Man Thinketh.

The Conscious, Sub-conscious and Super-conscious Minds.

"As a man thinketh in his heart, so is he."—Prov. 23:7.

Jewish Science rests on the thesis that the mind influences the body and life-states. This truth is clearly expressed in the Proverb: "As a man thinketh in his heart, so is he." The thoughts of the heart or the conscious self are reflected in the physical condition as well as in the character. The body is "the extension of the mind" and its status is determined by various moods, emotions, and sentiments. The moral status is also decided by the ethical ideas that govern our life. Our objective existence is the direct product of the soul-life, whether for good or evil, well-being or sickness, success or failure. In this sense, dis-ease is literally the lack of ease or harmony.

According to the Bible, man is made in the image of God. This means that he has in his very nature a divine element. We call this the soul—*Nefesh* or *Neshamah*. It is the sign of man's superiority over the brute-creation. It marks him as the son or child of God. Judaism's claim that man alone is made in God's image establishes the mental and spiritual supremacy of the human being. Man, as the son of God,

has powers, divine in nature and origin. One of these faculties is that of mental creation or suggestion. Only mind can conceive a form of the new and uncreated. The spirit alone has the power of production. In this sense, man is a creator within the limits of the mental world that God has imposed upon him. Man can, with the material of his soul-life, manifest his will, even as the sculptor takes the gross clay, and by the sense of beauty and form, moulds it into the finished work of art.

This creative work is made possible by the nature of the intellect. While there is only one mind in man, this mind may be subdivided into three minds or agencies. These mental powers are the means by which one may actualize health, joy and victory. These minds are the Conscious, the Sub-conscious, and the Super-conscious. They interplay and interact and at times are hard to differentiate. Then, one or more of these faculties may be in a weakened or obscured condition. The normal man can develop all of these agencies so that they will act in perfect concert and produce the harmony of the healthy mind in the healthy body.

The Conscious mind relates us to the world. It is the link between man and circumstances—the objective sense through which all impressions of life enter the mind. It is also the conscious or willing faculty by which man thinks, and directs. Some psychologists call this mind "the reasoning faculty" for it acts only on the law of induction, and thinks only on the evidence of the senses. Its glory and greatness lie mainly in its *volitional* talent. For man, as the offspring of God, is a free-will agent who can consciously determine his steps and desires. By the force of will, he can

take the raw material of sensation and reshape it into definite creations. All civilization is a monument to the Conscious mind. All human productions testify to the creative power of man. This mind is a sovereign agent in the evolution of the race. It is the key to the portals of the temple of humanity.

The Conscious mind must be developed before it can perform its benign mission. This may ensue through education and training. But no school can take the place of silent, individual instruction. In the moral and spiritual realm, the individual is the chief factor. Judaism teaches that the individual is responsible for his thought and acts. This is the message of the prophets of Israel, particularly Ezekiel. All these God-inspired men sounded the note of personal redemption from sin and sorrow. They attacked fiercely the primitive and ancient belief in ancestral sin and also the idea that one is responsible for the wrongs of his tribe or nation. They also exposed the fallacy that an outside agency, an evil spirit or demon, can lead man into transgressions. Vicarious atonement is unknown in the syllabary of Judaism. "The soul that sinneth, it shall die" is the pure message of prophetic thought. Ezekiel has expressed this in a masterly form in his famous prophecy, contained in the eighteenth chapter of his book. The dominant note is sounded in the first four verses:

"And the word of the Lord came to me, saying: What mean ye that you use this proverb in the land of Israel, saying:

"The fathers have eaten sour grapes,

"And the children's teeth are set on edge?

"As I live, saith the Lord God, ye shall no more have occasion to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is Mine; the soul that sinneth it shall die." (Ezek. 18:1-4.)

The Conscious mind must be trained by the individual so that he can work out the salvation of body and mind. Such education can be best accomplished by the Bible—the word of God on religion and idealism. The mere reading of Scriptures is not sufficient. The divine truth must be carefully analyzed and studied. Jewish Science unfolds a practical method of training the Conscious mind so that it can utilize the psychic process of healing and happiness. This is the purpose of the Silence, Affirmation and Denial. These processes are unfolded in special chapters. Suffice it to state that added mental strength is gained by going into a state of repose and affirming distinct thoughts or texts. You may direct the mind to give attention to any given subject or thought. Other methods may be employed but the object of the Silence is to cultivate mental power and to acquire efficiency and the power of direction. Such psychological training will give the Conscious mind quickness, resourcefulness and vitality. Jewish Science is not only a system of truth but a real art or practise. The confinement of religious life to the synagogue or to certain fixed periods spells spiritual lethargy, nor is it Jewish, for we are reminded by the Bible in the first chapter of Joshua that "this book of the law shall not depart out of thy mouth but thou shalt meditate on it day and night." Judaism is the religion of all life, of every moment, of every event. It proclaims the

God-presence—the *Shekinah*—in the stream of the complete life. God is ever-present and ever-active. He is the living God, to be sought and found in the temple of the individual soul. Jewish Science is the application of Jewish truth to life; not a mere dogma, but a practical demonstration of divine power.

Consciousness is the knowledge and improvement of the Conscious or reasoning self. The building of this faculty is the first step in the attainment of divine science. The intellect must be made capable of sustained thought so that it can think clearly and logically and direct its powers to the Sub-conscious mind—the secondary agent in the secret process of the soul. This mind is the factory which converts all the stimuli or suggestions of the Conscious mind into the finished product. It is the real workshop of the creative mind. It is the seat of memory, the storehouse of all habits, the home of all activities by which we live, move and have our being. This mind underlies the whole process of education. From the infant in the cradle to the grown person, all human beings are trained through the Sub-conscious mind. Every function of the body is the act of this under-soul. In it, as a holy of holies, have been placed all the habits and customs that make up the whole of life. To learn means to suggest to our secondary mind the modes of thought and action that we desire. The simplest example is that of a child being taught to walk. What a struggle the little one has to control his feet and legs! What a hard effort, attended by falls, the child of God experiences in making his first steps in the house of Consciousness! What a sublime picture of the son of the Most High reaching out

for the firm grasp of the world! In this simple act, we note the first conscious endeavor to direct the under-mind. Yet, all bodily functions have been directed by this mysterious power. The body is the servant of the Sub-conscious mind that directs our very breathing, the circulation of the blood, the creation of lymph, secretions, deposits, in fact, every iota of bodily functions. We live by the grace of the Sub-conscious mind—the divine shield and defence. Well can we understand the poetic outburst of the Psalmist when he thought of the mystery divine of the human frame and recognized in this temple of God the very agency that modern science has named and defined:

"I will give thanks to Thee, for I am fearfully and wonderfully made;
Marvelous are Thy works;
And that my soul knoweth full well.
My frame was not hidden from Thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see mine unformed substance
And in Thy book they were all written—
Even the days that were fashioned,
When as yet there were none of them."

—Psalms 139:13-16.

The Sub-conscious mind is the direct agency by which thought is converted into act. This clarifies the Proverb that crystallizes Jewish Science—"As a man thinketh in his heart, so is he." Paraphrased in modern terms, the Conscious or willing mind can think and suggest to the under-mind the thoughts that will be expressed in body, character and life. For this mind does not reason or induct. It is solely the servant of the master—the willing, Conscious

mind. It accepts all conclusions and at once proceeds in an orderly way to carry out its instructions. Even as man suggests, so will he be, through the marvelous creations of the secondary mind.

Faith-healing can be easily explained in the light of the Sub-conscious mind. All cures whether by medical or psychic means are effected by this mind alone. All healings under the stimulus of excitement or religious ecstasy are produced by this curative agency. Medical science rests on the thesis that the drug will affect the Sub-conscious self. No physician or drug has ever healed a sick man. The surgeon has a more genuine role, for he assists the Sub-conscious mind by removing certain obstructions that impede its free flow. Yet, the surgeon does not heal. All healing is from God, acting through the soul of man. God is the Healer of the sick, by the power He has given man to suggest health and harmony. This is the essence of the true Jewish teaching, and it is in accord with the best and latest psychology. Even the allopathic school that dominates modern medicine has receded from its extreme position of over-drug-medication and the greatest authorities are announcing that too much drugging is injurious. The pendulum is swinging in the direction of mental healing and no doubt under the influence of the present spiritual movement, the time will soon come when the real physician will be largely a mental restorer.

At all events, science and true Judaism meet on a common ground when they declare that the Sub-conscious mind is the empire of every curative process. They also agree, as every intelligent physician will admit, that the mind creates disease and discord in the bodily system. Religious science

produces the data for this thesis and offers its powers in preventing sickness and suffering, and in establishing and maintaining health.

"As a man thinketh in his heart, so is he." The soul is so sensitive that the bodily mind is completely colored by its passing moods or emotions. When the mind is calm and strong, the body is equally so. When mental harmony is upset, the body will reveal this discord or dissonance. The very thoughts will be reflected as in a mirror. These ideas may be saving or destructive. The suggestions of faith are always salutary and constructive. This is the reason that in the Bible the fear of God, which is reverence, brings health, happiness and joy. The beneficent influence of real religion was known by our great thinkers who declared that God heals and that faith produces well-being, called Joy or *Simchah*. Religion is conceived in Scriptures as the source of strength, health, comfort, optimism and all normal states. On the other hand, the wrong emotions, such as hatred, malice, avarice, envy, jealousy, are described as destructive to the body and its very tissues.

> **"A merry heart is the life of the flesh;**
> **But envy is the rottenness of the bones."**
>
> **—Prov. 13:30.**

This coincides with the latest result of psycho-physics, the new science of the effect of soul on body. We now know that wrong feeling, such as despair, actually affects the cells and the nerves. Hatred is the iconoclast of the body whereas love serves as a health-giving power. Most so-called diseases are the result of wrong thinking, and after the evil

has been done, the sick man comes to the physician to repair the damage, done by his own mind to the sacred tabernacle of the frame. The work of Jewish Science is to master the controlling mind by prayer, faith and suggestion, so that the body will be kept attuned to the divine string of perfect harmony.

Thought plays a more important role than the unenlightened ever imagine. In fact, what we call the body is not only a material manifestation, but far more, an extension of the mind. Medicine and religion agree that life consists of nervous energy. This electric power makes all life possible. Without nervous force, the body could not exist. This strange power penetrates the whole system and, through its workings, all functions are regulated and preserved. This force we call nervous energy is surely not a material power. Else it could not perform its magic tasks in the twinkling of the eye. It is a purely spiritual or invisible agency, as much so as the electric current that travels with or without a wire. Yet, this force is entirely under the mastery of the Conscious mind, as we know from everyday life.

Whatever the mind wills and determines, is at once carried out by the transmission of a mere impulse. You decide to walk, and you think the very act into your feet and body. You suggest sitting and the nerves instantaneously execute your wish. You can even inhibit certain actions by thought. This process seems uncanny—as great a mystery as any in the universe. Yet, divine science is often received with scepticism and even derision when such marvelous psychic feats are daily performed. Is healing by religious suggestion any greater miracle than the wonder of the human soul,

the mental magician who performs the marvels of bodily action? If one would only grasp the central law of life that the world is ruled and maintained by the invisible forces, the so-called miracles of divine healing as recorded in the Bible would appear as the manifestations of the reign of law.

"As a man thinketh in his heart, so is he." Thought dominates the whole being. The process may be compared to the electric system that ramifies a city and brings light, heat and force. The source of all electricity is the magnet, wrapped with the coils of steel. When this magnet is rotated in another coil of steel wires, it creates currents and counter-currents of electric force that can be taken and carried from the central station through sub-stations to all parts of the city. The source is the strange, invisible magnet, seemingly eternal in its electric properties. Like radium, it is a form of eternal energy that never fails to yield its full measure of vibrations that can be transformed by the proper medium into light, heat and motion.

The nervous system resembles in nature and working the electric one. The mind, with its various functions, is the magnet that pulsates with endless life. As a power-house, it sends out, on the suggestion of the Conscious self, its currents of nervous energy to whatever part of the anatomy is to be reached. Through the ganglionic centers, or sub-stations, it transforms the central stream into various forms and forces. But somehow and some way, the radio-message of the mind is always carried to its destination. This is no rhetorical figure of speech, but the actual statement of the wondrous process of the soul in its reception, transfer and

alchemy of thought. Truly, in the words of the Bible, "There is a spirit in man and the breath of the Almighty giveth understanding."

The depressing effect of fear is shown in this citation from Job:

"For the thing which I greatly feared is come upon me, and that of which I was afraid is come unto me.
I was not in safety, neither had I rest, neither was I quiet; yet trouble came."

—Job 3:24-25.

The opposite effect of trust in God is indicated in this thought:

"Wait on the Lord;
Be of good courage, and he shall strengthen thy heart;
Yet, wait, I say, on the Lord."

—Psalms 27:14.

This prayer is spoken by the Psalmist with clear reference to the curative power of the Sub-conscious mind:

"Bless the Lord, O my soul;
And all that is within me bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits;
Who forgiveth all thy iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving kindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle's."

—Psalms 103:1-5.

The book of Proverbs, a pure pragmatic literature dealing with real life, contains many thoughts on the effect of mind on body and soul. The psychic standpoint of the authors of Proverbs coincides with that of Jewish Science.

They conceive faith or divine wisdom, as the infallible guide in the wilderness of life-problems and commend this truth as the solvent of all questions. Recognizing the intimate relation between the Conscious and the under-mind, they stress the value of firm faith in maintaining peace of body and heart.

"My son, forget not my law; but let thy heart keep my commandments;
For length of days and long life and peace, shall they add to thee."

—Prov. 3:1-2.

"Keep thy heart with all diligence, for, out of it, are the issues of life."

—Prov. 4:7.

"The merciful man doeth good to his own soul;
But he that is cruel troubleth his own flesh."

—Prov. 11:17.

"A merry heart maketh a cheerful countenance;
But by sorrow of heart, the spirit is broken."

—Prov. 15:15.

"The light of the eyes rejoiceth the heart; and a good report maketh the bones fat."

—Prov. 15:30.

"Pleasant words are as a honeycomb, sweet to the soul, and health to the bones."

—Prov. 16:24.

"The spirit of man is the candle of the Lord, searching the inward parts."

—Prov. 20:27.

These citations are enough to prove the scientific validity of the Jewish conception of the nature and efficiency of the

hidden mind—which makes possible life, its glory or its failure, health or weakness, light or darkness. The Subconscious mind is the source of all mental operations and as such must be understood by the student of Jewish Science. Practical suggestions on its use and development will be given in subsequent chapters. It must be borne in mind that this faculty is not only the motive-power in sickness but in the attainment of all desired states of Being.

The entire character is shaped by the under-mind. As a man thinketh good or evil, so will his life be manifested. Sin is a moral dis-ease, and this viewpoint accords with Jewish thought. Evil is not in God but in man. Man can think thoughts of goodness or wrong, of righteousness or iniquity, of purity or impurity. Character is the extension of the mind into the moral realm. It is the exact reflex of the inner soul and reveals itself clearly on the face as well as in the bodily form. The sinner reveals his evil, even as the mirror catches the waves of light and darkness. Falsehood, deceit, envy, hatred, covetousness, infidelity, irreverence, all immoral states, are directly manifested in conduct and character.

Yet, sin is not a natural state and Judaism teaches the great lesson of forgiveness, divine and human. This is the transcendent thought of *Teshubah* or Return. The man of evil can come back to God and the moral law. He can by Conscious resolve destroy all moral sickness and establish by suggestion and practice the normal life of righteousness—*Tsedakah*. Moral amendment is as possible as physical healing and the soul can perform its miracles of resurrection and new life. The mysterious changes that the mind

creates in the body are paralleled by the transcendental changes in conduct and character. Evil, too, can suffer a sea-change into something new and good by the miracle of faith and resolve. This thought is exquisitely expressed by the prophet Isaiah of Jerusalem in a passage that deserves to be ranked among the masterpieces of spiritual thought. It is a classic utterance on the transforming power of God through the thinking or reasoning mind of the sinner, awakening to the sense of the Infinite Good.

> **"Come now, let us reason together,**
> **Saith the Lord:**
> **Though your sins are as scarlet,**
> **They shall be as white as snow;**
> **Though they be red as crimson,**
> **They shall be as wool."**
>
> —Isaiah 1:18.

By reason, the prophet had in mind the mental process of the Conscious or logical mind in its effect on the secondary self, in which all moral changes are made. By this holy alchemy, the scarlet-letter of sin is transmuted into the pure snow-white sign of Godliness and Purity. Despite the charge that Judaism is a rigid religion of cold austerity, the real Jew who knows his Bible is convinced that in tenderness and depth of feeling no faith has excelled the religion of Israel as a gospel of love and mercy.

Jewish Science in its definition of the mind does not limit its working to the physical and moral province. The Jewish Scientist must see life as a whole and include in his spiritual power all desired states of consciousness. Such a desideratum is success with the blessings of wealth, fame and honor. According to Jewish economy, wealth is a

blessing of God to be used in the service of family and humanity. The socialistic conception of riches is unknown in Judaism. The individual is entitled to the right of life, liberty and the pursuit of happiness. Wealth, honestly garnered, represents the mastery of mind over matter. It illustrates the working of the Conscious mind. Poverty is a mental state that can be overcome, for the Psalmist says that God raises the poor from his low estate. The poor in the Jewish conception are the poor in will and spirit who do not recognize the divine abundance. God offers His gifts to everyone and the man of faith can acquire his competency. In Proverbs, we read that riches and honor are in the right hand of Wisdom—divine truth. Note these passages:

"Riches and honour are with me;
Yea, enduring riches and righteousness.
My fruit is better than gold, yea than fine gold;
And my produce than choice silver
I walk in the way of righteousness,
In the midst of the paths of justice;
That I may cause those that love me to inherit substance,
And that I may fill their treasuries."

—Prov. 8:18-21.

"The blessing of the Lord maketh rich,
And no trouble is added thereto."

—Prov. 10:22.

"Through wisdom is a house builded,
And by understanding it is established;
And by knowledge are the chambers filled
With all precious and pleasant riches."

—Prov. 24:3-4.

These citations may be multiplied. They indicate that wealth and success contain a divine element. Faith is the

motive-power in all real progress, physical, material, mental or moral. This incentive to direct the Sub-conscious mind to mould and gather strength is furnished by the Conscious self, impelled by the God-urge. Jewish Science aims to encourage individuals in their daily affairs and to drive them on by religious suggestion to the very heights of achievement. It affords the method and material by which men may attain every right condition of living. It supplies the spiritual motive in the desire for place and position so that success may be regarded as the manifestation of the God within. This life-conquest is the result of the activity of the Sub-conscious mind, developing right habits, correct methods, mental and moral ways that insure creativeness and accomplishment. A man may think the right thought of life's overflowing abundance or the poor thoughts of narrowness and pessimism. As he thinks life, so will he realize either success or failure. Even as the living waters come from the mountains and irrigate the desert so that it blossoms like the rose, so can we go to the everlasting mountains of God and find the eternal snows that we can transform into the pure limpid stream of cheer and encouragement—the divine agencies by which man shall live and not die. "For with Thee, is the fountain of life. In Thy light shall we see light."

This suggests that there is a third aspect of the mind, called the Super-conscious Self. This is the pure God-cognition—the intuition of the divine and infinite. The Super-conscious Mind is in fact Infinite Intelligence. It is above the limits of time and space and as our consciousness rises more and more into realization of its reality and power,

we will demonstrate more and more of freedom, power and beauty. God, the Super-conscious, is the principle we know as Love, Life, Joy and Wisdom. All the divine ideals are comprised in this higher mind of God which great men have sought to interpret through the ages. The finest designation of this supreme soul is given us by the Bible, which calls the highest power "The Living God." According to true Biblical thought, God is not a far off deity but an ever-present force in the human life. He lives, moves and has His being, not only in the external world, but especially in the body, mind, heart and soul of His child, man.

This creative view of the Almighty was first promulgated by Moses, as evidenced by the revelation, made to that prophet, with whom "God spake face to face." This truth was flashed to the soul of the son of Amram in the theophany of the burning bush. We read that Moses fled from Egypt to avoid the wrath of Pharaoh. Although he had been reared in the finest Egyptian surroundings, Moses had also been educated in the pure teachings of monotheism by his mother, who had acted as his nurse. The pomp and luxury of the court, as well as the autocracy and cruelty of the rulers did not efface the early impressions of the God of Love and Mercy. As a monotheist, Moses abhorred wrong and injustice and hated oppression and inhumanity. When he saw an Egyptian task-master mistreating a Jewish slave, his righteous indignation was aroused and as a soldier of God and Right he slew the offender against the law of humanity. Later, when he sought to part two Israelites, he was threatened with exposure and we are told that he decided to leave Egypt and go into a strange country for refuge. He came to

the land of Midian in the wilderness, where he found welcome and asylum with Jethro, the priest of Midian, and his family. There also he took as his wife Zipporah, the daughter of Jethro.

The desert has played no small role in the spiritualization of the human mind. In the wilderness, the place of silence and solitude, the spirit of man has soared to its highest flights of contemplation. The Bible is in large part the product of the great and silent desert. Many of the prophets found in the waste places their inspiration and exaltation. In the soliloquy of the wilderness, they threw off the bonds of material thought and came face to face with the vast Eternal and Infinite. Save for the tinkling of the camel's bell and the lowing of the sheep, no sound or noise came to destroy the perfect reverie and communion with nature and Divine Mind. Moses, too, was swayed by the psychic influence of the desert. As a shepherd, he lived the life that leads to God. The very figure of the shepherd has become classic in the Bible, for he represents the type of the meditative man, filled with love and compassion for animal and man. While leading his flock to the mountain of God, Horeb or Sinai, Moses witnessed this vision: "And the angel of the Lord appeared unto him in a flame of fire; out of the midst of the bush; and he looked, and behold the bush burned with fire, and the bush was not consumed. And Moses said: 'I will turn aside now and see this great sight, why the bush is not burnt.' And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush and said: 'Moses, Moses.'" (Ex. 3:2-4.)

Read superficially, this passage yields little spiritual truth. Viewed in the light of religious psychology, we find an important principle of mental life. Moses had been spiritually prepared in the wilderness for his career of leadership. There he had applied his powers of observation and sought to learn the principles of nature and universal life. The wilderness was a school, in which he learned the secrets of life. It is natural that a mind so sensitive to impressions should at once take note of a strange phenomenon and inquire as to its cause. Curiosity regarding nature is the source of all information and knowledge. The great men of science were filled with the desire to know the real impersonal truth. Inquisitiveness is misplaced curiosity. It deals with the petty and personal matters of little moment. The inquisitive person seeks only to gratify idle curiosity and brings the world no real truth. He is concerned with the narrow and circumscribed events. The man of curiosity like Moses wishes to know the large general truth of things and not of persons. He searches for the knowledge of God—*daat elohim*—so that he can give humanity real service in its upward struggle to the light.

The Bible subtly suggests that only when Moses, with hallowed interest, turned aside to look at the burning bush, did God speak and reveal Himself. If we would find God, we cannot stand idly by in the wilderness of life and refuse to note its wondrous phenomena. The burning bush is a symbol of a universal principle. It vividly represented eternal energy, ever burning and yet never consumed. If we would gain in spiritual power, we must turn our attention like Moses to the mysteries of universal being and discover

the deep spiritual laws in back of the universe. Spiritual Education is a process of growth, made possible only by intense interest. If we are open-minded we can discover the power of the soul and its varied faculties. More than this, we can find the essence of divine truth—the Super-conscious Mind even as Moses. For Judaism through his genius discovered and formulated the highest and purest definition of this divine mind—the Great I AM THAT I AM, as told in the third chapter of Exodus:

"And Moses said unto God: 'Behold when I come unto the children of Israel and shall say unto them: The God of your fathers hath sent me unto you; and they shall say unto me: What is His name? what shall I say unto them?' And God said unto Moses:

I AM THAT I AM

and he said: 'Thus shalt thou say unto the children of Israel: I AM hath sent me unto you.'" (Ex. 3:13-15.)

The Hebrew word—*ehyeh*—is derived from the root—*hayah*—which means to be or to cause to be. God is, in the Jewish Revelation, Supreme Existence—the Motive-Power of all life, the great First Cause.

The I AM is the practical principle of Jewish Science. The belief in the I AM brings the real knowledge of the Super-conscious Mind. This central truth for which man has struggled is the guiding power that can lead us nearer to God and cause His life to stream into our being. Take this truth into the Silence and affirm it day and night. Put this thought of the I AM into your mind so that it will pulsate with the very life of the divine. Be positive in your conviction of the God-Life and you will create the spiritual har-

mony that is its aim. The God-inspired prophets sought to implant the *knowledge* of God in the hearts of men. The prophet Isaiah of Jerusalem describes the millenium as the time when the earth shall be full of the *knowledge* of God as the waters cover the sea. In the same passage he describes the messiah as one filled with the spirit of the knowledge of God:

"And there shall come forth a shoot out of the stock of Jesse,
And a twig shall grow forth out of his roots.
And the spirit of the Lord shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and strength,
The spirit of the knowledge and the fear of the Lord."
—Isaiah 11:1-2.

The following passages also deal with the knowledge of God—the Super-conscious Mind—for this idea is deeply imbedded in the very heart of the Bible:

"And God spoke to Moses, and said to him: I am the Lord, and I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty, but by my name *JHVH* (I AM) I made Me not known to them. (Ex. 5:2-3.)

"And I will dwell among the children of Israel and will be their God. And they shall know that I am the Lord, their God, that brought them forth out of the land of Egypt, that I may dwell among them. I am the Lord their God." (Ex. 29:45-46.)

"Be still and know that I am God." (Psalm 46:10.)

The knowledge of God is a practical influence. To know God means to understand His being and to apply the divine principles of Love, Joy and Wisdom to all life-problems. God is the living force that can be brought into the soul

even as the powers of nature are harnessed that they may serve human uses. Understanding and Love of the Divine Mind form the creative principle that works in the inner life and manifests health, happiness and success. The I AM THAT I AM is not a philosophical theorem but a living power that can be realized in genuine states of joy and well-being. The I AM is Perfect, for it knows no weakness nor limitation. The I AM in man—his spiritual ego—is an ideal existence that knows no sin, nor sickness. It is the divine pattern. Therefore, according to the true Jewish ideal, as set forth in the Bible by inspired thinkers, all things are rendered possible by the Super-conscious Mind, influencing the Conscious and Sub-conscious Mind. God heals the physical and moral evils through the principle of the I AM—the perfect image or power in man's very nature. This is the deep immortal part of the human soul that cannot be modified or destroyed. It is the divine equation that makes man deathless in his spiritual personality. This Super-conscious element links man directly with God and brings health, happiness and success.

The climax of Scriptural tribute to man is given in the sixth verse of Psalm 82:

> **"I said: Ye are godlike beings,**
> **And all of you are sons of the Most High."**

Thus is taught the divine kinship of all persons and the godlike nature of all human beings. Not one man only can claim the privilege of kinship with God. It is the natural birthright of all men who feel the abiding presence of the Most High through the understanding of the laws of mind.

These laws deal with the working and interplay of the three-fold faculties, the Conscious, the Sub-conscious and the Super-conscious. Man is truly the image of God and in his soul can be marked the divine elements making for health and harmony. Inherent in the Bible is a clear and exact science that coincides with the best results of applied psychology.

CHAPTER VI.

Data and Discoveries of Practical Psychology.

Mental science is supported by the data and deductions of practical psychology. Mental scientists the world over are proving the laws of mind by careful investigation. These scientific results are worth recording, for they accord with the theses of Jewish Science. These exact findings add weight to the claims of spiritual science and prove that its teachings rest on the solid basis of research. The time has passed when mental science can be ridiculed as the work of charlatans. Psychic interest has invaded the halls of learning as will be shown by statements of many authorities. Leaders in the medical world are contributing new evidence to the science of mind. This chapter contains many of these contributions from the most advanced medical teachers. The Supreme Court in a recent decision has upheld the legality of mental healing and applied psychology. The medical effort to create a monopoly in healing has failed, due to growing psychic knowledge and truth. The resistless spirit of modern inquiry has entered the domain of mind and body relation and brought forth new evidence on the nature of disease and mental healing. The ancient teachings of the Bible are being proved by modern science. True science and true religion are one. They have the ultimate aim of finding the laws of God and the laws of mind. The more

truth, the more God. The more knowledge of spirit, the more peace and joy. The Biblical adage: "A merry heart doeth good like medicine" is well supported by mental science and experimental psychology. The thesis "As a man thinketh in his heart, so is he" is reconciled with the best and latest teaching of modern science. Subsequent data, assembled from many sources, support the contentions of Jewish Science. These are the careful conclusions of reliable leaders in medical and mental realms.

This is a notable statement of Prof. Elmer Gates, lately of the Smithsonian Institute:

"I have discovered that bad and unpleasant thoughts create harmful products in the body which are physically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial products which are physically healthful. These products may be detected by analysis in the perspiration and secretions of the individual. I have more than forty of the bad and as many of the good. It is found that for each bad emotion there is a corresponding chemical change in the tissues of the body which is life-depressing and poisonous. Contrariwise, every good emotion makes a life-promoting change. A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change, more or less permanent."

Dr. W. B. Cannon, of Harvard Medical School, has gathered valuable data on the relation between the mind and the body. Using an X-ray machine to study the activities of

the stomach and alimentary tract of various animals, he found that when a cat was aroused by the presence of a dog the muscles of the alimentary tract on which depend the digestive functions were inhibited. The secretion of the digestive juices was also affected. Commenting on this and similar experiments, Dr. Cannon writes:

"Thus it is shown how profoundly the mental state may affect favorably or unfavorably the secretions of the stomach, and how quickly and directly the mental state may entirely check the onward movement of the food. So an emotional disturbance affecting the alimentary canal is capable of starting a vicious circle; the stagnant food, unprotected by abundant gastric juice, naturally undergoes bacterial fermentation, with the formation of gases and irritant decomposition products. These, in turn, may produce mild inflammation or be absorbed as substances disturbing to metabolism, and thus affect the mental states. And the depressed mental state that accompanies "indigestion" may still further prolong indigestion."

These experiments show that worry, anxiety, grief, anger and other abnormal states should be inhibited and suppressed. Indigestion and stomach-complaints are often produced by eating one's meals in a state of intense excitement induced by worry and problems. In this condition, food is poorly assimilated because the digestive functions are impaired and the secretions that assist in the digestive process retarded. Dyspepsia is usually the result of faulty digestion induced by wrong and abnormal states of mind. The mind, held on these outside conditions, fails to send the nerve-message to the functions that control digestion and

the stomach refuses to do its normal work as its attention is deflected by the disturbing thought-processes. Right thoughts are essential to good health. The mind can produce these good or normal states and thereby stimulate and strengthen all bodily functions. Thus, the proverb "As a man thinketh in his heart, so is he" is confirmed by the latest science.

Prof. Elmer Gates has contrived a breath-condenser that will indicate poison in the breath of one who is moved by anger. Medical leaders have proven that mothers poison their babies by nursing them after moments of intense anger. The mind can either build up or destroy. Healthy and harmonious thoughts and feelings create wholesome and normal bodies. Vindictive, pessimistic, angry and critical thoughts are destructive. By the law of mind, the psychic is translated into the physical. The body is the reflex of the controlling intelligence. Good health is largely a mental state that the moving pen of the conscious self writes on the scroll of the Sub-conscious mind. Thinking in terms of joy and harmony will impel the mental servant to actualize in the cells, nerves and tissues well-being and normal functioning. The under-mind is coloured by the thought-wave that is sent to it. It does not reason but accepts only conclusions placed before its mental vision. At once, it acts on these stimuli and proceeds to incarnate the dominant suggestion. These messages of the conscious mind are instantly transmitted by quick, nervous impulses to the solar-plexus that again distributes the directive thought to all its cell-centers and ganglia. The sub-conscious center in each organ and function is similarly affected. Thought is electric in its manifestation. It will leap forth like lightning to strike the nearest object

of consciousness. The body, too, is filled with this all-pervasive energy and responds to every galvanic impulse. The positive pole of thought is contacted with the negative pole of body and the right or wrong current set into action. Mind, therefore, is potential electricity or nervous force that can be controlled and directed to the states of health, joy and harmony. It can generate by its electro-chemical power either the elixir of radiant health or the poison of ill-health and disease.

The brain is not limited to its supposed place in the head. It extends its province and working to the whole system. Wherever there is needed intelligent action, the nerves form into small mind-centers. The blind grow brain cells in the tips of the fingers and by these new centers of sensation are able to distinguish colors. These new centers are almost at the same stage of power as the central mind, both conscious and Sub-conscious. It is possible to send mental vigor to any organ and work with the brain or mind-center in the organ so as to renew and restrengthen it. Thought directed to the deficient or weak member will actually vitalize and invigorate it. This is the conclusion of practical psychologists. Many medical authorities are awakening to the therapeutic value of thought. Drugs may for the time stimulate these sub-stations in the various organs but strong, stimulating suggestions will reach the inherent source of the discord or disturbance and permanently remove the cause of the physical defection. Mind is not localized only in the cerebral sphere. It is diffused in all parts of the organism as constantly renewed centers of intelligence. Thus the Biblical statement is being confirmed by medical and mental science. "There is

a spirit in man; and the breath of the Almighty giveth understanding." The breath of the Almighty is the divinely endowed mind or intelligence. The understanding is the knowledge of the creative powers of this conscious or directing mind. This mind-creativeness is also expressed in the text: "As a man is, so is his strength." Thought can build up the body through the various, manifold mental agencies. The very conception of strength, if persisted in, will embody health, vigor and power in every cell and electron. Mind builds muscle and muscular fibre. Concentration on physical exercises is the determining factor. Careless, absent-minded attention to physical culture will be fruitless. The mind alone will create conditions of health and vigor. For the mind when held to its constructive task will create and strengthen new centers of mental efficiency. These brain cells or ganglia will quickly respond to the imperial demand of the directing ruler. They will follow its behests and grow in strength and power just as the mind conceives and enacts its role of strength and power. Strength is not a material or tangible element. It is mind, spirit, electric energy, a purely intangible force. The origin of all muscular power is in the mind of the individual. On the psychic basis—thought—one proceeds to build up the mind system of real power. The entire process is purely spiritual or mental, easily explained by modern psychology. Body matter is substance alive with mind. The more mind or consciousness of health, the greater state of well-being.

The following statement on "Concentration of Mind" was made before a group of Harvard students, by the well-known physical culturist, Eugene Sandow:

"So far as heredity is concerned I had nothing to be especially thankful for. Our family physician in Konisberg, near the Russian frontier, told my father that if he would not take me to Italy for the winter I would never survive it, such a weakling I was as a child. Well, I went to Italy, and there my eyes were opened. The Greek and Roman statues I saw there inspired me to lift myself from the stigma of weakness, for I felt somehow that even in our time the weak man is despised. I went at the labor of revitalization with energy and persistence. You perceive I have somewhat succeeded, and let me tell you that I am still at it. I maintain that it is possible for a man to emulate my example, even as I emulated that of the Greeks and Romans of old.

"It is the mind—all a matter of the mind. The muscles really have a secondary place. If you lift a pair of dumbbells a hundred times a day with your fixed attention on some object away over in Cambridge, it will do you very little good. If, however, you concentrate your mind upon a single muscle or set of muscles for three minutes each day, and say, 'Do thus and so,' and they respond, there will be immediate development. A man with strong concentration of mind will develop quicker in the quality of his muscles than he who cannot concentrate his mind upon the matter. The whole secret of my system lies in the knowledge of human anatomy, in knowing just where one is weak, and going straight to work in bringing that part up to the standard of one's best feature, for there is a best feature in every man, as there is also a worst. The secret is 'to know thyself' as Pope says, and knowing one's weakness, to concentrate the mind and energies upon that weakness with a view to correcting it."

The body is held in active organization by the mind. The mind is the positive pole and the body is the negative pole of the human battery. The food elements taken into the body are the substance of the negative pole of the universal mind, and the individual mind assimilates, from the food taken into the body and from the atmosphere, elements like unto itself. The negative pole of the human battery is just as important as the positive pole, and must be cared for and supplied with the proper elements in order to form a perfect battery for the production of thought-power, just as the battery which produces electric force must be fed with proper chemical elements to insure a current. It must be borne in mind that the positive mind is the organizing power and that every cell in the body is a particle of mind substance, held in obedience to the polarizing power of that positive mind. The cells that compose the flesh are bodies of thought. Every cell in the body is thought incarnated and the organs, which are made up of great multitudes of cells, can be educated by the positive mind of the individual; they can be infused with positive thoughts, so that the cells and organs will progress in the degree of intelligence and manifest more of life, health, and perfection, as the mind becomes more and more conscious of its wonderful organizing power. The progress of the individual toward dominion is real only in the degree that he brings his negative mind into his higher realization of Consciousness and causes each particle of his physical cosmos to evolve and show forth the divine intelligence which he has appropriated and individualized around his positive I Am center.

That thought controls the circulation of blood has been proved by experiments, made at Harvard Medical College

with a mechanism, known as "the muscle-bed." This is so contrived that the least impression will be registered. The subject is put flat on this bed, resting on a balanced beam, so adjusted that the least weight at head or foot is at once recorded on an index. The subject is told to think intensely on any mental problem. The index will at once indicate increased weight at the head and show that the blood has been drawn there. Then, the subject is told to imagine that he is walking and running and the index will show that the blood is moving to the feet. This is physical proof that the mind controls the circulation of blood. If a fluid can be so controlled by the mind, how much more can it direct the electric or magnetic energy that permeates the human body. Here, we have added proof from Practical Psychology that "mind is the only and sovereign agent."

Stomach complaints and constipation have been proved by mental scientists to be due to tense states of consciousness, such as anger, fretfulness, willfulness, over-excitement, determination. These thought-waves mobilize the organs and muscles that control the digestive functions. They give rigidity to the physical elements in the process of digestion. All the cells and sub-centers in the stomach and alimentary tract are affected by the depressing effects of these intense emotions and prevented from exercising their normal, harmonious activities. Inactivity, congestion, rigidness, stiffness may be traced to excessive emotions. A dominating will fixed in any direction is a form of mental direction and it affects the life-action in the body according to its intensity. Conversely, calm, self-control, poise, will assist as demonstrated elsewhere in the natural flow of digestive secretions

and the passage of food through the alimentary duct. Mind-harmony easily transmits its power to all the physical and nervous agencies that enter into the digestive process. Such free-flowing thoughts stimulate and encourage the digestive function and promote well-being. Cheerful, happy and benevolent thoughts will accelerate the proper assimilation of food. The stomach and its sub-agencies will actually take up the mind-harmony and proceed to do its part in the absorption of the essential elements of the material, sent into its confines. The thought of Solomon is apposite:

> **"Better is a dinner of herbs where there is love**
> **Than a stalled ox and hatred therewith."**

Diabetes and Bright's disease have been found to be peculiar to men in public life. The reason is that they are sensitive to popular opinion, good or bad. "Moments of triumph and exaltation are easily followed by hours of failure and discouragement. The failure-state of mind throws the whole organism into a panic, and its functions are weakened in their life-action." Instead of the tonic of aspiration and hope, there is the enervation of discouragement and despair. Constant brooding on real and imaginary ills will leave its imprint on the Sub-conscious mind that will relay the pessimistic thought to every cell and nerve. Those who deal with the public are often the victims of their own delusions. They imagine because they fail once that they cannot get back into the road of success. This creates the dark and despairing attitude that will poison the secretions of certain organs and promote the diseases, mentioned above. Spiritual science enters to offer the method of suppressing passing waves of despair and

ennui. It teaches that failure is unknown in the dictionary of faith and resolve. It inspires the so-called failures to resist doubt and discouragement and to get out of the ruts of old habits. It sounds the clarion-call to new paths of action and teaches that the world is big and wide. It borrows a leaf from the Bible and declares: "Though the righteous man fall seven times, he shall rise again."

CHAPTER VII.

Jewish Science and Christian Science Contrasted.

"Thus saith the Lord:
Stand ye in the ways and see,
And ask for the old paths,
Where is the good way and walk therein,
And ye shall find rest for your souls."
—Jer. 6:16.

Jewish Science differs fundamentally from Christian Science. There is a wide gulf between their standpoints. Jewish Science rests on the positive recognition of reality. Christian Science assumes the negative attitude to life and reality. It declares that only mind or spirit exists and that all other sensations are mere illusions. The author of "Science and Health" denies the existence of "the mortal mind"—the body, its organs and functions. Jewish Science is, therefore, positive in its attitude to matter, and Christian Science is negative in its position.

These differences must be recognized in order to establish the validity of Jewish Science in its claim on the modern Jew. He must know the exact teaching of each system, so that he can avoid the mental pitfalls of the alien cult. In his desire to find health he may accept Christian Science, without knowing its real attitude on the problem of being. He may be led blindly into an acceptance of the thesis of Christian Science, without realizing that Jewish Science

teaches an original and positive doctrine of body and soul. Many have been drawn into the new movement in ignorance of the real message of Judaism.

The major premise of Christian Science is that only spirit exists, and that this spirit denies matter. "Mind being all, matter is nothing." This is idealism raised to the highest degree. But it contains a fallacy. Mind is not all. It is the main principle in life, but matter too is a reality. Pain is the signal flag of nature that indicates the presence of danger in the bodily mechanism. Sickness is not a normal reality, but it exists in consciousness and can be removed by faith or spiritual means. The denial of bodily existence is not founded upon true spiritual science. The body is the expression of an inward principle, but it is as real as any object in nature. We do not detract from God when we admit the existence of his natural creations. God is the creator of all things and beings, but they are real entities and not figments of the imagination. Matter is the sense-impression of the world and its objects. It may not remain permanent, but while it exists, it is a real object. The denial of the body is a perversion of the thesis of Jewish Science, that matter is secondary to mind. Each is a distinct entity, yet correlated one with the other. The mind creates its states, but these states are still parts of consciousness. Sickness is not normal, but it is real to the sufferer. He may dissolve the abnormal state by suggestion and spiritual realization, but he must recognize the temporary reality of his malady, in order to understand and deal with it. Christian Science denies all reality to these abnormal conditions, and asserts that mind is the only entity in the world.

The truth is that Christian Science is a sheer negative attitude to the problems of life. It assumes the same position as Buddhism, that life in the sensuous realm is an evil figment to be erased from the scroll of consciousness. The religion of Buddha teaches the negative doctrine that our present life is an illusion, and that all human states are in themselves a curse. The Buddhistic ideal is Nirvana or No-Consciousness. All emotions and sensations are to be destroyed, that the mind may live in the spiritual refinement of non-existence. According to Buddha Gautama, the body, its organs and functions, are wrong and misleading. All physical senses must be mastered, until the sensuous mind ceases to exist. There can be no real peace of mind until the body-thought is removed from the map of life. Christian Science borrows this extreme philosophy and applies it inexorably to the questions of life. It is a false conception, unsupported by logic, reasoning, or any modern system of idealistic thought. It endeavors to bring the Buddhistic auto-suggestion of Nirvana, or non-consciousness, to the practical, well-balanced Occidental mind. In this attempt, it must fail, because it does not ring true either to logic or the Bible. Humanity cannot be lulled into the hypnosis of non-reality, by the pleasant anodyne that there is no reality, save in the pure mind or spirit. The healthy sense of the nations who have been moved by the vital note of the Bible will reject, in due time, the false conclusions of the new cult.

It may be pointed out that the constant denial of reality creates a dangerous self-imagined security. The final outcome of negative thinking is the weakening of the normal bodily sense. Paralysis of the body comes from non-recogni-

tion of its functions. Nature abhors a vacuum, and the mind, too, rejects a mental vacuum. To believe that no organ exists means to disregard its presence, and in course of time to lose control of its activity. The non-belief in the body will produce the most spirituelle consciousness, and inhibit the conscious power of the mind over the bodily functions. Healing is effected in this system, because the Sub-conscious mind accepts every suggestion of its mental master. It never reasons on the validity of an idea, but at once accepts and manifests it in an orderly sequence. This process may be carried on for an indefinite time, but gradually the Sub-conscious mind will be completely coloured by the obsession that the body and its functions do not exist. The positive, constructive power of this mind will be weakened or destroyed, and the final result may be complete inhibition of all the normal faculties.

Jewish Science differs from the deductions of Christian Science as expressed in "Science and Health," and reaffirmed in other publications of the mother-church. Jewish Science is the science of life and reality. It proclaims the existence of a real world of matter and mind, both complementary, and revealing the God-mind. It sounds the vital note, and teaches that healing and all mental ends, may be attained without the denial of the body and the things of nature. Jewish Science teaches that by the science of mind every desired state may be realized. Life is the touchstone of its judgments. All philosophies that minimize or deny the sensuous are rejected by the practical genius of Israel. Nowhere in the Sacred Writ can Jewish Science discover the strange mystical claim of Christian Science that

"mind being all, matter is nothing." The Bible plainly states that God created all things and beings. They are the productions of the divine intelligence. Like Kant, the Bible suggests that the objective world is rendered real through the forms of time and space. These forms are pure perceptions, but they act as the receiving stations by which the mind may assemble, and estimate the sense-impressions. These sensations may change as the objects change, but the mind is a clear mirror that reflects perfectly all its impressions. The blind man cannot see the outer reality, but he can feel or sense its objectivity. The deaf man may not hear sounds or dissonances, but, in other ways, he may realize that he is surrounded by a world of actuality. A man may lose all sense-faculties, but still he must realize that he is in a real world. Otherwise, he will collide at every turn with life. One is reminded of the tart, characteristic saying of Samuel Johnson. While walking with Johnson, Locke endeavored to convince him that there is no reality save in pure consciousness. Johnson, noticing a stone in the road, kicked it and said: "I deny the allegation." The rocks on the pathway of struggling man cannot be removed by mere denial, or self-hypnosis. Christian Science fails in its effort to deny reality, despite its bold pronouncements. Fatuously teaching its negative doctrine, it may influence many minds, but the vast majority of thinking men will not be influenced by this creed to reject the Reality of Life, and the Real Existence of the Body.

Jewish Science parts from Christian Science, and similar cults in its conception of the universe. It teaches that matter and mind are actualities, and that each kingdom exhibits

its own laws of life and action. Jewish Science, like the Bible, realizes the ideal and idealizes the real. It declares that the divine mind created both nature and man, to testify to His being and glory. "The heavens declare the glory of God and the firmament showeth His handiwork." "Thou hast made him (man) but a little lower than the angels and crowned him with glory and honour." Nature, according to the Biblical thinkers, is the outer vestment of the Almighty—the manfestation of His wisdom and power. God exists both in the world without and in the kingdom of men's souls. Nature and man form the divine symphony of creation. They are not contradictory, but complementary. Everywhere, the material and the mental blend, and at times it is difficult to find the exact point of contact. Man is made of the dust of the earth—the stuff of nature, but he is also made in the image of God—the spiritual faculties. Man has a two-fold being. He is rooted in mother earth, but he aspires to the heaven of the ideal. He partakes of the two worlds, but as a free-will agent he has creative power or supremacy over the material phase of his being.

Christian Science misses the psychological truth that man has the mental power to modify and mould the material elements. In fact, the new cult offers little light on the laws of psychology. It seldom explains the process of health and happiness, and leaves its followers in the dark as to the exact laws of mental procedure. Jewish Science hides no truth from its readers. It places no mystery about the psychic process, but seeks to analyze and explain every mental act and agency. It pivots its claims on the science of the soul, as unfolded in the Bible and modern psychology. It works in

the open and forms its deductions in the light of increasing truth.

The secrets of the soul are found in the positive conception of its nature and functions. To deny the body means to shut out the real field in which the mind enacts its drama. Such negativism excludes the study of the relation of mind to body, and passes over the best results of scientific research. The new science of psycho-physics has revealed valuable and interesting data bearing on the influence of mind upon body. Modern psychology has confirmed, by many experiments, the thesis on which Jewish Science is built that "As a man thinketh in his heart, so is he." We know now that the mind is the motive agency in health, happiness, and all conscious states. By the law of spiritual suggestion, man may modify or change the stream of his consciousness.

This does not mean that the body and its organs do not exist. To admit the reality of matter does not detract from the power of the soul. Appreciation of any part of God's Creation does not spell lack of reverence for His works. To deny the body is a reflection on the divine wisdom. To admit its reality is to realize the spirit of the Psalmist who exclaimed in genuine faith: "Bless the Lord, O my soul, and all that is within me, bless His holy name." The expression "All that is within me" means all the organs and functions of the human body. The Psalmist evidently does not regard the frame of man as an object of negation—something to be depreciated. In another passage, the ancient poet sings the glory of God in the body. "I will give thanks unto Thee for I am wonderfully made. Marvelous are Thy works and that my soul knoweth right well." The Psalmists sound the

positive note of joy in the existence of the body as the handiwork of God. A modern psychologist has drawn a beautiful pen picture of the body:

"The human body is a holy temple. The external sanctuary of the soul, unlike temples made by hands, is built from within. It is the acme of God's material handiwork, the masterpiece of the Divine Architect. The living statue is modelled and shaped with transcendent delicacy, grace and symmetry. It is a cosmos in miniature; an epitome of the natural universe. Robing as it does the offspring of the Infinite, it is hallowed and sanctified. The breath of God has gently swept through its aisles and corridors and dedicated it as its own cathedral. Its walls and towers are built of living stones. Something has been taken from every known substance and blended in beautiful and harmonious proportion to form the finished structure. From its deep recesses, the aortal organ sends out its rhythmical energy which penetrates every highway and byway to the utmost limits. Its drumbeat never tires and its measured pulsation is unceasing. Five temple gates open outward into highways which extend to the world of form and through them messages are going and coming in endless succession.

The body is a superlative example of co-operation, a general partnership where each member holds a unique office. It unceasingly works not so much for itself as for all the others. Each one is an example of altruistic energy and ministry. Every tissue and molecule is on the alert and its part is promptly and intelligently performed. All are good, for each is divinely perfect, and therefore the various offices of the members are alike honorable. Any seeming dishonor is only

an abuse and degradation of that which has received consecration."

Jewish Science does not indulge in detraction of the body, but reveals it as the living temple, in which mind and matter interplay and interact. To deny the body that the soul may be exalted is un-Jewish. The ascetic has played little part in Jewish history. The institutions of monasticism never flourished in Judaism, which avoided all excesses of physical denial and depreciation. This thought is echoed by Baal Shem Tob, the founder of Chassidism, an exponent of the pure spiritual truth of Israel. "Thou shalt not hide thyself from thy own flesh for from its weakness comes the weakness of the soul. Some worship God by prayer and fasting, others by the ordinary daily actions. The latter are more acceptable to God. If a man desires to eat something, it is because the holy spark necessary for the remedy of his soul is embodied in this thing."

The body is the God-given instrument, on which we may play the strains of health or dis-ease. It is real, even in its ceaseless change, and each fleeting state of it is reflected as an actual entity. The mind shapes the body and gives it the vital touch of new life. The realization of its being assists the whole process of healing and restoration. The strong and healthy minded know and appreciate their "houses of clay," and by thought, exercise, simple food, and plain living, build up the divine habitations of their souls. They glory in the sense of life, and revel in the glow of health and strength. To know the nature of the body means to understand the laws of mind by which it may be governed and moulded. To deny its reality means to deprive ourselves

of the joy of harmonizing our mind with the matter of which we are composed.

Jewish Science again differs fundamentally from Christian Science, by asserting that spiritual suggestion may effect health, healing and real happiness. The author of "Science and Health" condemns mental healing, classifying it with mesmerism and hypnotism. Anathema is pronounced on all scientific investigation of the laws of healing. The Christian Science plan of salvation must be blindly accepted, and Psychology must be avoided as a snare and delusion. Jewish Science presents the exact science of the soul, and invites investigation of all psychic phenomena. Its aim is to unfold a clear and logical system of mental truth, on the basis of Scriptures, and the best results of modern research. There is nothing supernatural in the process of healing, or in any other psychic achievement. Health and happiness come by the knowledge and application of God-given laws of mental and spiritual life.

The reader is urged to study carefully the clear statements of Jewish Science and contrast them with the mystic claims of Christian Science. The thesis of Jewish Science may be summed up as follows: Mind or consciousness is the divine part of man. It is the "image of God," the I AM, innate and inherent. Through this Divine center, man maintains rapport with the Universal Mind. By self-consciousness, man relates himself to the external world, and also to his own bodily and mental life. Consciousness is the sum total of all sensation, impressions, emotions, reasonings, intuitions and yearnings. As the Bible suggests, "The spirit of man is a lamp of God, searching the inward parts." With this "lamp,"

man finds his way through the darkness of non-knowledge of the objective and subjective worlds. Self-consciousness consists of all the re-actions that life has produced. It constitutes the reality that represents the world without and within. The spirit of man, moved by the divine impulse, goes forth to explore the wilderness of mere sense-impressions, and classifies them into states of reality or consciousness.

This constructive work is made possible by the peculiar three-fold nature of the mind, as created by God. These three powers are the divine media by which man is, thinks, wills, and acts. Through them, he reveals the creative faculty that marks him as godlike. Man resembles His maker in the ability to take the material world, and shape it into new forms of beauty, power and value. Man is a psychic creator. He has the power, through his three-fold mind, to actualize his purposes and dreams, and to turn the invisible into the visible, the ideal into the actuality. By thought and its messenger, the word, he sends his spirit over the face of the deep, and transforms the chaos of mere sensations into the harmony of new and transcendent creations. Measured by material standards, man is but an infinitesimal organism. Compared with the things of nature, he seems to dwarf into insignificance. But man's power is not determined by thews and bulk, but by his mental and spiritual potencies. He has been made but little lower than the angels, and crowned with glory and honour.

Man is a self-conscious, self-willing, creative agent through the three-fold power of the Conscious, the Sub-conscious, and the Super-conscious. The Conscious Mind is the faculty by which man reasons, wills, and determines his thought

and action. It is the logical sense that enables him to induce or draw his definite conclusions. By this power, he contacts the world and arranges his sense-impressions. With this faculty, man links himself to the external world. It is the objective sense through which all impressions enter the mind. Its glory and greatness lie mainly in its *volitional* talent. For man as the child of God is a free-will agent, who can consciously determine his desires and acts. By the force of will, he can take the raw material of sensation, and shape it into definite principles and creations. The Conscious Mind contacts the outside life, through the medium of the five senses. It is the mind of *Initiative* and inductive reason. It plays the role of the suggester or thinker.

The Sub-conscious Mind is the depositary of all sensations and memories, whether on the surface of life or buried deep in its recesses. It controls the body, and is itself controlled by the Conscious mind. It is the center of habit, because it has charge of all involuntary functions. Because of the responsive nature of the Sub-conscious mind, our bodily life can be affected by our conscious self. By the methods of Silence, Affirmation, Denial, Concentration and Praise, we can suggest to our under-mind the ideals of health and happiness, so that all functions will be stimulated to act in harmony with the impelling idea. The Sub-conscious mind is the architect and chemist of the body. With rare chemical ability, it can work out whatever the body needs for its protection and well-being. The Sub-conscious mind is the agency by which thought is changed. This is expressed in the Proverb: "As a man thinketh in his heart, so is he." The Conscious mind can suggest to its mental servant the thoughts

that will be embodied in body and character. For this mind reasons deductively and its reasoning powers are perfect. It is important that the Conscious mind furnish correct conclusions, for the Sub-conscious self accepts implicitly all suggestions and acts upon the conclusions presented to it. The Super-conscious mind includes all mental states above the normal level of thought. As used in the universal sense, the Super-conscious Mind is God, Omnipresence, Omnipotence, Omniscience. It is above the limits of time and space. The highest designation of this mind is given us in the Bible. It is the I AM THAT I AM, that was revealed to Moses. This is the divine intelligence, which embodies the realizable ideals of Love, Joy, Life, Wisdom, Righteousness, Mercy and Loving-Kindness. The object of true religion is to cognize this Super-conscious Mind, that it may inspire us to the nobler life. By prayer and meditation, we find God, and translate the divine sense into agencies of good and service. To know the I AM means to tap the fountain of all life, and cause the living waters of inspiration to flow into our whole being. By this communion, we bring to the entire self, especially the Conscious and Sub-conscious minds, new and added power. This God-cognition or Knowledge is the greatest agency that we can employ for the sublimation of our thought-life. It is the supreme sense of peace of mind and soul that stabilizes the consciousness and attunes us to the divine string of unity and order.

Jewish Science rests upon the firm foundation of applied psychology. This is the science of being and becoming, the exact study and use of definite mental laws. Here there is no mystery, nor supernatural procedure. The body is not mini-

mized, that the soul may be unduly magnified. The life-sense is not attenuated, so that the body becomes a shadow of imagination. Jewish Science differs absolutely from Christian Science, in that it recognizes the reality of the entire bodily and mental mechanism. It does not deny real existence, but shows that the body is a temple of life, love and light. It is not a phantasm or mental figment, but the creation of God, through which He works out, with the instrument of the human mind, the desired states of well-being and happiness. The body is not the permanent reality, for it constantly changes, according to the mandate of the conscious mind. But it is a living or changing reality, and all its states are positive cognitions.

Jewish Science does not deny the existence of pain. Pain is a reality, but not a natural or normal state of consciousness. It is the red flag of danger, raised by the Sub-conscious mind. It indicates that there is something wrong, somewhere, in the human system. Pain is a beneficent agency, for it enables man to locate the seat of discord and disorder. It is an angel in disguise, sent by an all-wise and all-good Creator, to tell us that there is dis-ease, lack of ease, in some organ or function. Christian Science denies the reality of pain, and blinds its followers into a fatuous self-deception.

Jewish Science does not depreciate Social Justice, which is a fundamental of Judaism. It does not decry all good and worthy objects of benevolence. Whatever reveals the spirit of love and service, is truly Jewish. It is the realization of the prophetic call to Social Service. "Let justice flow forth as water and righteousness as a flowing stream." Jewish Science introduces into the social equation the true spiritual

note that salvation may be accomplished by the individual under the urge of faith, prayer and suggestion. It teaches that poverty, disease, failure, are not the natural conditions intended by a loving God, that all abnormal states may be overcome, and changed into the life of well-being and success. Without discouraging any movement for good, it emphasizes the note of personal redemption, through the understanding and application of mental laws. This is in keeping with the best thought of the leaders in social betterment. The greatest good cannot be done by merely giving the poor material means of food, clothing and shelter. A man is helped by being trained to help himself. By self-discovery and self-realization, one may find the road to success and achievement. Jewish Science sounds the trumpet-call to the individual, to awaken to his godly powers and to use them for practical results. Poverty can be overcome, for it is the result of wrong thinking and environment. Myriads of men have raised themselves from the worst conditions. All American history is a living record of the power of the individual man or woman to grow and succeed, under the rule of God-given freedom. Abraham Lincoln, born in a log cabin, came to the highest estate. By faith and spiritual power, inspired by the Bible, the great emancipator overcame all obstacles and made himself the saviour of the Union. His example may be multiplied in every age of American history. The soul of America is the soul of the Bible. It is the spirit of creative individualism, free to unfold itself in its mastery over matter. This people of over 100,000,000, stretching over an entire continent, and presenting great achievement and prosperity, is a proof that the mind may be trusted to find the golden path to truth

and life. America has grown and prospered in accordance with the Biblical teaching of liberty under law. Our blessed land, the home of the free, is the creation of the spirit of individual freedom that moved over the face of the whilom wilderness, and literally hewed its way with the instruments of free flowing intelligence. "There is a spirit in man and the breath of the Almighty giveth understanding."

CHAPTER VIII.

Health and Healing.

Health is the normal state, intended by an all-loving Father. Man, made in the God-image, is naturally well and strong. His body instinctively obeys the law of well-being. When properly safeguarded, this temple of the living spirit reveals physical concord. Jewish Science instills faith and spiritual life so that health is maintained as the natural outflowing of divine harmony. Sickness is unnatural. This truth is not understood by many who wilfully throw away good health and then question the ways of God. Spiritual Science is received with skepticism by those who have ruined their bodies and yet expect "miracles" to occur in the restoration of their strength. Jewish Science will be received with doubt by the very men and women who do not demand of the physician immediate relief. Such skeptics will deny the law of mental healing because it often is not demonstrated in a few days or weeks. Though the body has been abused for years, doubters demand almost immediate results.

If you tear down a building, you cannot reconstruct it in a few days. The destructive work of years cannot be immediately counteracted. Much of the cynicism that meets spiritual healing is due to the fallacious demand that instant cures be effected. This is not a fair test for all departments of thought are expected to yield results only by gradual

growth. Evolution, or the law of growth, is recognized in the working of every principle. Time is made a factor in the demonstration of every ideal of the human mind. In all spheres of mind, the time-element is recognized as an essential. How then can perfect healing be demonstrated quickly when abnormal states have been fostered for long periods? A broken limb mends slowly by the natural curative process. Time is only a relative factor and not the test of the validity of divine healing.

It is better to realize that Jewish Science teaches that by correct understanding and application of the laws of mind, disease may be gradually cured. But in keeping with the spirit of the Bible it offers the message of Life, so that by faith and right living health may be fostered and "the diseases of Egypt" avoided. Sickness, according to Scriptural authority, is the result of wrong thought and action. Irreligion and immorality bring in their train bodily discord and material disturbance. Health is the product of Divine Wisdom or Science. The man who believes in the living God and actualizes his faith insures long life. Morality spells well-being and goodness has its practical reward. This life rather than the future state is emphasized. Worldly compensations are promised in the fruitage of the field and overflowing prosperity. True worship which implies intelligent knowledge and understanding of the spirit, is recompensed. "If thou wilt hearken diligently to the voice of the Lord thy God to observe to do all His commandments the Lord thy God will set thee on high above all the nations. And all these blessings shall come upon thee; if thou shalt hearken to the voice of the Lord thy God.

Blessed shalt thou be in the city and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy land, and the fruit of thy cattle, the increase of thy kine, and the young of thy flock.

Blessed shall be thy basket and thy kneading-trough.

Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out."—Deut. 28:1-6.

Such are the earth-blessings, promised by the Torah. They are positive assurances of divine grace. They point the way to harmony of body, mind and affairs. Similar expressions may be found in the chapter, "Healing in the Bible." The trend of these references is in the direction of prevention. They are not so much prescriptions for maladies as forewarnings of the possibility of disease through lapse of faith. Jewish Science announces the same note that modern medicine is sounding, the prevention of sickness by adequate knowledge of the laws of life. Time was when medical leaders were concerned largely with the study of sickness, rather than its prevention. The effort was to find the sources of disease and the various antidotes or anti-toxins for their cure. This negative tendency has been modified in late years by the propaganda to promote public health by instruction in the simple laws of hygiene. The fight on tuberculosis is largely preventative. The value of fresh air—a God-given element—is being stressed. In our times, we have realized that there is no danger in breathing pure air, even in the sleeping hours. The divine, healing power of the ether has been re-discovered and the old fallacies of the past generations exposed. Uncleanli-

ness, the violation of divine law, is proved to be the fertile source of much sickness.

Jewish Science insists on the prevention of disease by Hygienic Mind Laws, manifesting in health and well-being. It recommends not only the mental processes of healing but practical methods of health and hygiene. All means that build up the body are states of consciousness to be actualized by will and suggestion. Such useful methods are physical exercises, that reveal mind at work on matter. Health is a psychic state. The body or muscles in themselves have no strength or ability. If you could by some magic get outside of your own body, you could not lift the very weight that it represents. Yet, by your mind-power, you can direct your body to perform any task. You can compel it to walk indefinitely or to move in any direction. You can cause your arms, fingers, legs or any other part of the body to obey your slightest suggestion. You are the complete controller of all your physical powers. Whatever strength you have, is primarily mental or spiritual. The Proverb: "As a man is, so is his strength," is an exact law of mental and physical life.

For this reason, Jewish Science approves all methods to strengthen the body and to avoid sickness. Natural exercises may, if desired, form a part of this health-program. The psychic point to be remembered is that these exercises should be performed with attention to the mind-element. The principle of concentration is as important as the exercise itself. The mind must be the main part of the activity. Put your full attention on what you are doing. Make each exercise a mental act. Think strength, power, health, vitality, enthu-

siasm and you will add the all-important factor to your physical work.

A cognate element in the health-process is good, regular breathing. This too is a mental or psychic function. The ether in its natural state contains healing elements. It is the pure ozone, made in the vast laboratory of nature. It has positive influence for good and carries the exhilarating currents of life. Proper breathing may be made a habit of the Sub-conscious mind. Get away from the crowded streets and find the magic touch of pure air. Remember that you can contact cold, heat, draught, and all natural changes without the least harm if you make up your mind that no outside element can injure you. Do not coddle yourself. Believe that you can meet any natural circumstance by the subtle law of mental adaptation. Put your mind-force into your body and build up the power of "Resistance" by which you can counteract so-called disease-bearing germs. Have faith in your ability to meet changing outward conditions. Lose your fear of cold, heat, draught, and all temporal states. Know that you are inherently well and nothing from without can harm you. You are just as you think. Your well-being depends largely on your mind-view. You reflect in your body just the states that you image.

Resistance is the sum total of the Sub-conscious process of opposing sickness. It is strictly a mind-relation, that rests on a law, recognized by the medical school. According to the bacteriological theory, every germ or bacillus that enters the system carries not only its destructive principle but at once proceeds to create a counter-force or anti-toxin to neutralize the poison that has been generated. The quality of

the opposing forces depends on the general condition of the person, so attacked by the disease-germs. Analyze this thesis and it agrees with the claim of Jewish Science that there is a natural curative process. This is the power of Resistance. This power exists in various degrees in all persons. Otherwise, we could hardly survive the infinite number of bacilli that we contact in our food, breathing, and all forms of life. Take a microscope and examine a drop of so-called pure water. You will be astonished at the myriad micro-organisms that inhabit this tiny drop. You will wonder how it is possible to swallow such liquid without succumbing to the deadly elements that it contains. That we survive at all the attack of these infinite number of germs, seems a mystery. Yet, most of us manage to live through all these destructive invasions. Even in the worst pestilence, many men and women prove to be "immune." These "immunes" cannot explain how or why they avoid the general contagion. The truth is that this class possesses either by heredity or cultivation the power of Resistance. This is a peculiar blend of the physical and mental but the mind plays the bigger role. Jewish Science supplies the methods by which Resistance may be built up. Cultivation of faith and mental power will lead to increase of powers of resistance. Faith will drive away fear, the parent of much sickness. Faith will stimulate all functions and introduce harmony and life into all organs. The joy-sense of life is a tonic that thrills the body. Regular exercise, breathing fresh air as much as possible, simple, wholesome food, normal sleep, avoidance of excesses assist in this constructive work. Coupled with this bodily activity should

be the directing mind-element of health and harmony. The complete psychology of Resistance is yet to be formulated for it is a comparatively new phase of healing-science.

The Sub-conscious mind plays the dominant role in all systems of healing, medical or spiritual. This mind is the real builder, creator and sustainer of the body. Since it is subject to impression, it can be influenced to externalize whatever suggestions are impressed on it. Accepting without question the dictates of the Conscious or Objective mind, it proceeds to incarnate them in the actual organism. The belief that drugs or material remedies are curative, forms the real basis of medical science. The theory of medicine is valid. It acts logically in keeping with the belief that *materia medica* is helpful. The healing power of medicine is, therefore, most useful for those who do not realize or understand the deeper spiritual power of creative thought. The mistake made by many exponents of the medical school is to assume that there is no better method of healing. The remedies employed by physicians are fundamentally chemical agencies and their power is more positive than the diseased states they change or cure. The spiritual scientist applies a direct or positive thought-force to the Sub-conscious mind of the sick person and through this mind acts on the body. The physician, however, applies a drug—a negative form of energy—to the body from which it reacts on the mind. One operates on the positive plane and the other on the negative plane, and each gets results according to the degree of intelligence that is employed. Drugs are therefore limited in their working because the Sub-conscious mind is only stimulated to apply the power of the drug to the body. In spiritual healing, the

Sub-conscious mind is impressed with the dominant thought that it is itself the fountain of never-ending Life, Light and Power, sending out direct currents of health and renewal to all the sub-centers and ganglia. In other words, the physical assumption of medicine is embodied by the under-mind in the flesh and body, whereas the spiritual belief is made to act by the hidden-mind on the deep mind-centers in back of the mere physical frame.

There is no antagonism of purpose between the enlightened physician and the spiritual scientist. Both desire to create peace of mind and body. The difference is in the methods of reaching and affecting the imperial mind which is the builder of the body. The two methods may be combined and harmonized. However, the physician, as long as he confines himself to human knowledge and skill must be limited. The Divine Spirit is the only limitless source of help and healing. When man rises to the highest plane, where he lives permanently in spiritual consciousness, he finds that those who wait on the Lord can renew their strength without recourse to material means. "They can run and not be weary, they can walk and not be faint."

CHAPTER IX.

Returning to God.

"Come, let us reason together,
Saith the Lord;
Though your sins are as scarlet;
They shall be as white as snow;
Though they be red as crimson,
They shall be as wool."

—Isaiah 1:18.

Jewish Science does not deal only with sickness or physical evil. Its province is as broad as life. Therefore, the question of sin and atonement must be considered. Sin is moral evil, or the dis-ease of the soul. According to the spiritual view, sin is not a power outside man, either represented by a demon or a satan, but a state of mind, wilfully produced. Man is a free-will agent, responsible for his actions. He can live the good life or enact the role of the villain. Man can consciously determine his moral career, by suggesting to his Sub-conscious mind thoughts of righteousness. This under-mind has the power of impersonation. It is a real actor in the mental drama. Under the control of the reasoning mind, it will play the character of the saint or sinner. The dominant thought of the conscious mind will colour the action of the under-mind. The soul, filled with wrong ideas, will suggest the wrong life and action. The mind, in tune with the moral law, will reveal its ethical attitude.

Sin is a deflection from the moral norm. It is the straying from the path of good, a violation of the law of right-living. Sin means just what its etymology suggests. It is the *"sinne"* or *"mood,"* consciously determined. In Hebrew, sin is called *chat,* derived from the root, chata, which means "to miss." It is a term borrowed from archery. The man who sins misses the target of divine goodness. He fails to find the goal of moral perfection. He is shunted from the normal path. All wrong-thinking and acting are conscious violations of laws of right. When the moral sense is weakened, evil will grow and accumulate in the human soul. The Talmud expresses this idea in a fine figure of speech! "Sin is at first a spider's web. In the end, it becomes a wagon-rope to bind a man. Sin comes at first as a passer-by to tarry for a moment, then as a visitor to stay, finally as the master of the house to claim possession."

According to Jewish teaching, sin is caused by subjective influence. There is no compulsion from without to compel one to commit evil. Yet, since man is subject to suggestions of the sensuous and selfish element, no one is entirely free from mistake and transgression. Because sin is the result of conscious thought and action, Judaism teaches that man can overcome all evil and "return to the God who made him." This is the teaching of *Teshubah* or Return, a dominant note in the prophets. Just as man has left the road of righteousness, so can he return or come back to the God who made him in His image. This is in keeping with the central thought of Jewish Ethics: "Ye shall be holy for I the Lord your God am holy."—Lev. 19.

God is the pure and perfect standard of right. Man, made in the likeness of God, has within his nature the Godlike element. Holiness, *Kedushah,* is the be-all and end-all of morality. Man may rise on the ladder of ethical idealism towards the apex of absolute Goodness.

Teshubah or Return is an idea, original in Judaism, the contribution of the prophetic genius. Since sin is conscious thought, the sinner can return with a changed heart, and alter the course of his life. By the alchemy of penitence, man can transmute evil into good, darkness into light. This idea receives its sublimest expression in the thought of Isaiah of Jerusalem. Living in the eighth century before the common era, his mission was to arouse the two kingdoms of Judah and Israel to a sense of their religious and moral wrongs. Irreligion and immorality flourished among the people who were selected to represent the God of righteousness. The pure God-consciousness was forgotten save only by a faithful remnant. The rulers and the masses were led astray by the degrading nature-cults of Baal, Astarte, and other Semitic deities. In the midst of this corruption, the genius of Isaiah was awakened and developed. To his dawning soul, came the vision of divine revelation. He himself was a priest in the first Temple, who had the formal conception of religion. He was not free from blemish, for he was a man "of unclean lips." Yet, the spirit that lay dormant in his soul, was touched by the burning coals from the altars of the living God, and flamed into a fire of righteous zeal. His experience was that of many of the leaders of humanity, who began life on the lower plane but who, by study, experience and inspiration, discovered the truth of God

and moral idealism. From the ashes of their dead selves, grew the flower of spiritual life. Under the lightning-flash of divine inspiration, they saw the new heaven and the new earth of a higher and better life. It is well to quote the prophet's own story of his metamorphosis from a formalist into a seer who reached the highest altitudes of God-consciousness.

"In the year that King Uzziah died, I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above Him stood the seraphim; each one had six wings; with twain he covered his face, and with twain, he covered his feet, and with twain he did fly. And one called unto another and said:

HOLY, HOLY, HOLY IS THE LORD OF HOSTS
THE WHOLE EARTH IS FULL OF HIS GLORY.

And the posts of the door were moved at the voice of them that called and the house was filled with smoke. Then said I:

Woe is me for I am undone;
Because I am a man of unclean lips,
And I dwell in the midst of a people of unclean lips;
For mine eyes have seen the King,
The Lord of hosts.

Then flew unto me one of the seraphim with a glowing stone in his hand which he had taken with the tongs from off the altar; and he touched my mouth with it and said:

Lo, this hath touched thy lips;
And thine iniquity is taken away,
And thy sin is expiated.

And I heard the voice of the Lord, saying:

Whom shall I send
And who will go for us?

Then I said: 'Here am I; send me.'

And He said: 'Go and tell this people.' "

Such was the inaugural vision of the prophet—the theophany from which he came forth transformed in body, mind and heart. Under such spiritual stimulus, he came to realize that the All-Forgiving One holds out the golden chalice of Return or Repentance. This vision is a typical example of the anthropo-morphism of the Bible or the tendency to humanize the Divine Mind. According to Maimonides in the "Guide to the Perplexed," all such human references to Deity are merely figures of speech or symbols by which an attempt is made to express the Infinite in finite language. Man, faltering on the threshold of the Infinite, often resorts to human attributes to describe the transcendent Godhead. Unless understood, such references lead to serious fallacies. When the Bible states that God punishes, pardons, etc., the Biblical writers clothe in familiar speech the universal, immutable law of Cause and Effect, which governs all existence. Hence, Goodness or Morality, Right Thinking and Right Living inevitably produce as effects desired states of being. Sin or evil, which is negative, creates by the same law of Cause and Effect abnormal or negative results. When the Bible states that God pardons, it means that the sinner leaves the region of the evil or negative cause and places himself in harmony with the universal law of Goodness and Love.

It cannot be too strongly emphasized that the Divine Mind is not subject to whims in answering or rejecting petitions. The Supreme Intelligence works only through the universal law, which is necessarily a law of its own being. We cannot change the will of God, but through our conscious resolves

we can so adapt our relation to that will as to become a channel of its expression through us. In other words, instead of continued infraction of universal laws through our conscious mind, we can enter into harmonious relations with the universal law of Goodness and enjoy the beneficent results ensuing as sequences from the primal cause of Divine Harmony.

The thought of true penitence is expressed exquisitely in the quotation that forms the caption of this chapter. The prophet appeals to his people in the name of God: "Come, let us reason together." This is the keynote of the psychology of atonement. Sin is the result of a conscious and reasoning process. It is not an inevitable power that overcomes man with its momentum. Sin is thought, incarnated by the Sub-conscious mind. Since it is the product of mind, it can be expelled and destroyed by mind.

Jewish Science teaches that whatever exists mentally, may be changed by the wondrous power of the will and spiritual life. "There is nothing good or bad but thinking makes it so." Thought, crystallized into a ruling passion, may be dissolved in the alembic of the will and resolution. The moral miracle may take place through the spirit of God, working in the human soul.

The prophet sings the song of the victorious soul, and triumphant faith, when he says to the sinners of his day:

"Though your sins are as scarlet, they shall be as white as snow. Though they be as red as crimson, they shall be as wool." This is one of the sublime sentences that stamps the Bible with the hall-mark of genuine inspiration. It is a heart-message to humanity on the Law of Love and Forgiveness. It announces the doctrine of redemption from the

thraldom of sin. It contains all that Religion can offer for the hope and salvation of transgressors against the law of God. The scarlet letter of sin, by the magic of repentance, may be transformed into the snow-like wool of purity. The red line of iniquity may become the white path of godliness and rectitude. No matter how low one may sink in the moral scale, he cannot erase, though he may obscure, the image of God, the perfect self. The God-image or element endures, even when covered with the muck of sin and iniquity. "In the mud and scum of things, something always, always sings." There is always hope for the men and women who have erred, if they will only recognize this divine pattern, and come back to the God that is within them. Let in God's light and the darkness of evil must vanish. There is a certain flower, yellow in colour, that flourishes only in dark places. Once the sun shines upon it, it withers and decays. Sin is the rank flower of the soul, that cannot withstand the glorious sunlight of God's pardon and forgiveness. In the full blaze of divine love, all false growths of the conscious mind fade and die away.

Chassidism with its spiritual note gives voice to gems of thought on the relative nature of sin or evil.

"Evil is but a lower degree of Good. All things are like letters, in themselves good. It is man's combination of them which creates evil. There is actually no difference between the letters of idolatry and sanctity. The combination of the letters of unholy things is the defect, and this defect, man must mend. God made the world, as it is, with all its shadows which appear evil and corrupt the soul. Man must not turn away from the evil, but must purify it in the fire

of God. Man is a ladder, even though he be the lowest rung, touching the earth. Some ascend through holy thoughts and some descend through evil thoughts, but God hovers over the ladder and envelops the good and the bad.

If a man commits a crime, it must be remembered that he still has God in him, and there is nothing void of God."

The prophets constantly sound the trumpet-call to inner repentance. Penitence must reveal itself in thought and action. To repent means to restore the mind to its divine life, and to repair the wrongs done. Pardon attends only atonement of wrong-doing. Atonement means to be at one with God, man and self. The process of repentance must be carried to its full realization.

"Repentance, Prayer and Righteousness Avert the Evil Decree." Repentance is the act or process of adjustment to the norm of goodness. Prayer is the spiritual element in penitence. Righteousness is the translation of penitence into restitution. The evil decree is moral death that ensues from an unchanged life of sin. These ideals are the threads which link the spiritual conceptions of repentance.

God represents not only the principle of Justice, but also the rule of Mercy. Man may fall into the chasm of moral degradation, but he may also arise to the mountains of God and Goodness. "Seek ye Me and live," (Amos 5:41) is the recurrent message of the exponents of divine love. To prodigal men and women the Bible conveys the dynamic call of Return. It sends out the winged messages of life and light to those that sit in the darkness of evil. Containing the full doctrine of the possibility of at-one-ment, it unfolds the psychology of true, inward penitence.

"Seek ye the Lord while He may be found,
Call upon Him while He is near;
Let the wicked forsake his ways,
And the man of iniquity his thoughts;
And let him return unto the Lord, and He will have compassion upon him,
And to our God for He will abundantly pardon.
For My thoughts are not your thoughts;
Neither are your ways My ways, saith the Lord.
For as the heavens are higher than the earth,
So are My ways higher than your ways.
And My thoughts than your thoughts.
For as the rain cometh down and the snow from heaven,
And returneth not thither,
Except it water the earth,
And make it bring forth and bud,
And give seed to the sower and bread to the eater;
So shall my word be that goeth out of My mouth.
It shall not return to Me void,
Except it accomplish that which I please,
And make the thing whereto I sent it to prosper."
—Isaiah 55:6-11.

"Happy is he whose transgression is forgiven,
Whose sin is pardoned.
Happy is the man unto whom the Lord counteth not iniquity,
And in whose spirit there is no guile.
When I kept silence, my bones wore away,
Through my groanings all day long.
For day and night Thy hand was heavy upon me.
My sap was turned as in the droughts of summer. Selah.
I acknowledged my sin unto Thee and mine iniquity have I not hid;
I said: 'I will make confession concerning my transgressions unto the Lord'—
And Thou, Thou forgavest the iniquity of my sin. Selah."
—Psalm 32:1-5.

Compelling logic causes man to reason with God, and to find, in the nature of the soul, the path that leads to the divine

goal of the moral life. By the wizardry of conscious resolve, the sinner can witness the transforming of the scarlet of evil into the snow-whiteness of good. Man is not bent down with the burden of sin, for he can repent of the evil of his ways and attune himself to the universal Good.

CHAPTER X.

The Power of Words.

"Death and life are in the power of the tongue;
And they that indulge it shall eat the fruit thereof."
—Prov. 19:21.

Words play a very important role in life. Whatever moves the mind, seeks its outlet in the spoken phrase. The tongue is truly the pen of the soul, writing its inner life. Our words are fraught with momentous value. "Death and life are in the power of the tongue." Words are tremendous psychic instruments for they carry thought-waves either for good or evil. Mind is creative and the word is just so much mind-influence or suggestion. Our ideas are taken by the word-forming faculty and held captive in the cage of human locution. The word is life or death as we think either in terms of love or hatred. Therefore, the Bible recognizes the infinite importance of expression, and warns men to guard the tongue from evil. "Guard my tongue from evil, and my lips from speaking guile." This is the dominant desire of the true religionist, who seeks divine aid in checking wrong impulses that may manifest themselves in evil speech. The book of Proverbs in particular contains many admonitions on the right and wrong use of the tongue. To be truly spiritual means to safeguard speech so as to inhibit the harmful states of consciousness. The ideal of faith and spiritual

practice is to think and speak only pure thoughts. The mind, that is stayed on God, recognizes only the true, the good, and the beautiful and therefore gives forth words of strength, joy and help. The wise man, firm in faith, speaks only in terms of love, mercy, justice and kindness.

> **"The mouth of the righteous is a fountain of life.**
> **The lips of the righteous feed many.**
> **The lips of truth shall be established forever.**
> **The teaching of the wise is a fountain of life.**
> **The tongue of the wise useth knowledge aright."**

Human words are the reflection of a divine faculty. God is conceived in the Bible as speaking the creative or inspirational word.

"The word" is not a separate entity as conceived in some religious systems. It is not a being, apart from God, as the *"logos"* of Christian theology. The Jewish mind hesitated to divide the Godhead into separate functions. In its strict monotheism, Judaism opposed all attempts to disunite the One into various deific powers. Man by his very nature is godlike and endowed with the power for holiness—moral wholeness. He is inherently good, innately capable of all right thoughts and actions. Evil is neither inborn nor inherited according to the real Jewish teaching. Evil is man-made, the result of wrong conception. Man creates the evil by his thought or imagination—evil impulse. He is not stamped from the cradle with the mark of ancestral sin. Man is a free-will agent, gifted with the power of ideation and expression.

It is necessary to know the real meaning of the divine word or will in order to show the distinction between it and the word, as the manifestation of the mind of man. Man

receives from the higher source all his mental, moral and spiritual powers. He, too, is endowed with the creative faculty within the limits of specialized mind. Man has perverted his use of will and suggestion so that he thinks and manifests thought either for good or evil. The word of God is only good and true. The word of man is often distorted into the bad, false, or the deceitful. Man clothes his thoughts in words of life or death, good or evil, kindness or hatred. Words are the channels that conduct the thought-currents, benevolent or malevolent. The mind reflects just what animates it. If there be harmony in the soul, this will be revealed in words of life and health. If there be hatred, this will be shown by words of "death." Our very utterances are the messengers of joy and despair, help or harm. By our words, we can carry positive good to others or actually bring ruin and chaos to our fellow-men. "There is that speaketh like the piercings of the sword but the tongue of the wise is health."

See how far-reaching are words of life, joy and hope. Use the magic of encouraging words and consider how you galvanize the sorrowing and helpless with new strength. Speak the right word in its season and send the thrill of hope into hearts, filled with despair. A few strong suggestions, spoken in love, will resurrect men and women about to sink beneath their burdens. Many a person has been saved from suicide by powerful inhibitions, addressed in faith and kindness. Words are angels, sent by God to hearten the despondent and to exalt those that are bowed down. The Proverb expresses the golden power of words: "A word, fitly spoken, is like apples of gold in baskets of silver."

Speak the healing word and avoid useless discussion of sickness. Shun the conventional talk about "disease" and affirm well-being in yourself and others. When you find one that needs the ministry of love, do not dwell on his real or imaginary complaints. Take no part in the idle conversation in which disease is discussed and dissected.

"Talk health; the dreary, never-ending tale
Of mortal maladies is worn and stale.
You cannot hope to charm, interest or please
By harping on that minor chord—disease.
Say you are well or all is well with you
And God will hear your words and make them true."

Talk health, harmony, joy, happiness. Send the healing current from the battery of life to the morbid and suffering. Visualize the sick person as normal and speak as if to this ideal type of physical perfection. The proper suggestions spell infinite good. Physicians know that cheerfulness in the presence of a patient assists in the curative process. Radiant personalities carry faith and hope to the mind of the sufferer.

"Pleasant words are as a honeycomb;
Sweet to the soul, and health to the bones."

Avoid words of anger and hatred for they not only harm others but yourself. Every state of excitement that you create leaves its baleful marks on your mind and body. All wrong emotions positively disintegrate the nerves and tissues. These acts of mental explosion burn out the nerve wires in your being and weaken the brain-centers. Remember that your organism is a veritable battery of magnetic force. If you conserve this galvanic power, you insure so much more health and strength. By anger, worry and anxiety, you destroy your nervous substance. Words, spoken in rage and

temper, are destructive to your own well-being. Far better it is to speak words of love and tenderness. Whatever comes from the heart will go to the heart. Soft tones of gentleness dissipate anger.

Real harm may be caused by wrong, misapplied words. Children have been driven into nervous disturbances by nagging parents. Individuals have been frightened into real sickness by browbeating and cruelty of tongue. Teasing can create definite psychic disturbances. Constant ridicule wears away the granite of resistance and fosters despair that leads to bodily and mental disintegration. Many public men in American life have been so disheartened by unjust attacks and heartless cartoonery that they have lost faith in themselves and have become failures. The mind is so sensitive that it quickly takes up hostile suggestions. We are the stuff that dreams are made of and only the strong-minded men and women of faith can resist the words of hatred and contumely. "There is that speaketh like the piercings of the sword." This is a true description of the persons who pierce the mental armour by malicious words. Their psychic shots often go to the mark and cause untold misery. Gossip, slander, criminations, are mental poisons, exhaled by malevolent minds. Worry and anxiety over false reports disturb the morale and sometimes lead to nervous lesion and organic disease. "Thou shalt not go about as a talebearer among thy people" was the dictum of Moses who understood the psychology of words. A master-student of the mind, he exposed the evils associated with idle talk. Human nature has been more or less the same in all ages and today the admonition of Moses should be seriously heeded. The average person is careless

with speech. He is prone to take a mere rumor without foundation and exaggerate it into a statement that is accepted on its face and transmitted from one to another. In course of time, the world comes to believe what may have been only the emanation of an idle mind. Like the proverbial snow-ball, the original remark gathers new material and rolls on in its deadly mission. "Tale-bearing" is condemned by spiritual science because it involves the misuse of the God-given power of the tongue. The tale-bearer desecrates the divine instrument given him for purposes of life and good. He employs the power of words for base ends and destroys the harmony and unity of men. Inhibit your words if they mean aught but joy and good for others. Go into the Silence to learn self-suppression. Learn in solitude the art of discipline. Acquire such perfect mastery over your mind that you can check all undesirable thoughts. Be silent when others engage in mean criticism. Keep away from the scavengers of the seas of life who look only for the debris of ruined reputations. Look for the gold in human nature far down in the mines of misguided men and women. Speak in accents of love and encouragement. One word of cheer may change the current of a human life. Your chance remark to a stranger may give him new hope and arouse him from sorrow and lack of faith. Remember that the word is freighted with life and death. Learn to inhibit the thought of evil that leaps to the lips for utterance. Take to heart the Arabic proverb:

> "When a word is unspoken, you are master of it;
> Once it is spoken, it is master of you."

Cultivate the lips of the wise, conscious of the value of speech. Keep before you the saying of Solomon:

"A man hath joy in the answer of his mouth;
And a word in due season, how good is it!"

CHAPTER XI.

The Silence.

"Be still and know that I am God." (Psalm 46:11.)

"He felt the heart of Silence
Throb with a soundless word;
And by the inward ear alone
The Spirit's voice he heard.

"And the spoken word seemed written
On air, and wave and sod;
And the bending walls of sapphire
Blazed with the thought of God."

—Whittier.

Silence is the divine manner of manifestation. God reveals Himself to the listening ear of faith in complete stillness. In Silence, we find God and commune with the Spirit of all flesh. Be still and in the holy awe know that God exists. To know God means to cast off the coils of sensuous life and to enter the realm of spiritual thought. Casting off the bonds of mortal mind, we enter the Silence of the inner soul and dwell on the thought of the Infinite and Eternal.

"Speak to Him, thou, for He heareth
And spirit with spirit doth meet.
Closer is He than breathing,
Nearer than hands or feet."

—Tennyson.

The Prophet Elijah gives notable expression to the law of Silence. We read in the Bible that he came to a cave and lodged there in fear of Ahab and Jezebel, the rulers of the kingdom of Israel. Elijah had fought the battles of the true, living God. He had braved danger and difficulty and aroused the anger of the king and queen. On Mount Carmel, he had demonstrated the power of God as opposed to the might of Baal, but he had not yet learned the supreme method of divine demonstration. He had revealed God as the force that controls nature but had not cognized the truth of the Immanent God. Now, he was to receive the majestic lesson of the Silence. He was told to stand forth on the mountain and witness the progressive revelation of the Divine Spirit. God appeared first in a series of elemental disturbances. The strong wind rent the mount and broke in pieces the rocks. But He was not in the storm as Real Being. After the wind, came the earthquake but God was not revealed in the upheaval. Then came the fire but the Divine Essence was not manifest in it. Nature is not God as supposed by the materialist and agnostic. The physical is not the fundamental Reality. All things natural are realities, but secondary realities. For nature, as the objective world, is only the visible manifestation of invisible law or spirit. The mind thinks and knows the universe but only through the faculties of time and space. Nature is the garment of the Almighty. The reason pierces the phenomena of every-day life and finds the Presence of Law. We move "through nature to God" and find in Him, the complete embodiment of all laws. The only permanent real is Spirit. All things else are the emanations of this universal

energy or power. Elijah had recognized God only as the force in back of nature, in the lightning that enkindled the sacrifice. Now, he was to intuite that God is the creative spirit, invisible and intangible. "And after the fire, A Still Small Voice." That voice, heard after the subsidence of elemental clashes, represents the absolute cognition of God-consciousness. The discord of nature merged into the symphony of the Divine Spirit, moving in majestic stillness. God is Spirit, or the still, small voice, that speaks in the inner soul. He is the still, small voice of Conscience, the immutable law of right that has worked inexorably in world-history. Nations that have defied God and Justice have eventually gone down to ruin and oblivion as the silent law of universal right has manifested its imperial power. Unseen and unheard, the Moral Law has moved on and exacted its recognition. The still, small voice of truth has prevailed over all efforts to call evil good and darkness light. Men of thought have been mistreated, persecuted and murdered because they taught new truths and left the beaten paths of mental sloth. Yet, the still, small voice of Knowledge was never suppressed. Later generations recognized the message of truth, and placed the laurel wreath of victory on the brow of thinkers who had been wronged by ignorance and superstition.

The still, small voice is the law of Silence in nature or universal life. God is the spirit or voice that creates and governs the whole of life. The poem of nature is composed by the divine author in His Silence. "God is in His holy temple. Let all the earth keep Silence before Him." In Silence nature, as the agent of God, pursues her serene course.

Save in brief clashes, physical life manifests itself in comparative stillness. All nature is a silent testimonial to the Living God. The universe is the symbol of a vast brooding Silence that spells constant evolution. Silence is God's way of Self-manifestation. From the tiny seed that struggles to the sunlight, to the greatest planet that travels with limitless speed, all things proceed in august Silence to their goals.

God reveals His being in the silent growth of the human spirit. Here, spirit with spirit doth meet in an intense stillness. Even as the Oversoul obeys its law of Silence, so does the mind of man work in quietness. Unseen and inaudible, the human spirit lives, moves and has its being. Every object and institution of man is the fruitage of mind-seeds that have flourished in the garden of Silence. The soul is the silent, yet potent faculty that has made possible all the achievements of the race. Silence is the rule of the creative mind. The still, small voice is the consciousness that silently creates all human results. When we emulate the divine pattern and enter the holy temple of Silence, we come close to God and the heart of life. Then only do we rise above the trammels of outer thought and find the soul's free unfoldment. Alone we feel the full rapport with the creative powers and cast off doubt and fear. No one who may suggest distrust or despair is present to mar harmony with God. No objective sensation intervenes between us and the living God. Gently pushing aside the veil of the sensuous life, we stand face to face with the heart of existence. When the spell of Silence steals over our senses and lulls them to rest, the spiritual part of our nature is exalted by prayer and meditation.

"Commit thy works to God and thy thoughts shall be established."

Be schooled in the practice of the Silence, sublimated by faith. Be trained to enter the Silence at any time or place and find moments in workaday lives to enter the state of spiritual quietude. To commune with God requires persistence and attention. It means many hours of vigil as watchmen on the towers of life. Often you will hear the cry: "Watchman, watchman, what of the night?" God speaks at all times and places and seeks to know if the summons of the better self is heeded. To cultivate the Silence, vain and frivolous ends must be laid aside, and the contemplation of the highest good sought. To look at life *sub specie eternitatis* "in the light of the eternal," means that time must be found to enter a state of meditation. Moses lived forty years in the wilderness of Midian and, save for his wife and family, never touched the social life. He gave up Egypt with its glamour and comfort for crude and simple things. Plain living and high thinking marked his conduct. In the very heart of Silence, broken only by the bleating of the sheep and the distant tinkling of the camel's bell, he learned that God is the I AM THAT I AM and brought back to Israel in Egypt the God-consciousness. The Silence of forty years became eloquent with a glowing revelation. Strengthened by the practise of Silence, Moses went back to Egypt well equipped to lead his people from Egypt—materialism—to the Holy Land—spiritual truth. Graduating from the academy of consecrated Silence, he was armed with a God-power that worked wonders.

The Bible contains many beautiful references to the value of the Silence in creating the true conditions of faith-influence. These passages may be taken into the quiet of meditation and affirmed for their helpful effect.

"The Lord is in His holy temple;
Let all the earth keep silence before Him."
—Hab. 2:20.

"Only for God doth my soul wait in stillness
From Him cometh my salvation.
Only for God wait thou in stillness;
From Him cometh my hope."
—Psalm 62:1-6.

"It stood still but I could not discern the appearance thereof.
A form was before mine eyes;
I heard a still voice."
—Job 4:16.

"Let him sit alone and keep silence,
Because He hath laid it upon him."
—Lam. 3:28.

The Silence consists of periods of earnest reflection. When the eyes are closed, all external suggestions are shut out. A fine text from the Bible may be selected, the mind dwelling on this thought in free meditation. The purpose is not to concentrate intensely on one theme but rather to let the mind move in ease in its consideration of the subject. In the Silence one may pray the prayer of Praise, Affirmation or Denial. The Silence establishes a direct communion with Divinity. It is finding God in yourself as a very present help. Come with your desired purpose. By that desire, you touch the key that electrically connects you with the source of all

strength. The Silence maintains the unity with the center of Life and Power, the Divine or Super-conscious Mind. In the temple of Silence, you hear the whispers of God. Even as the autumn leaves are strangely stirred by unseen force, you, too, will be moved by the invisible Spirit of the Over-Soul. When the conscious mind is subject to complete control, the Sub-conscious self realizes every suggestion, making for joy and well-being. Completely dominated as it were, this constructive mind feels its majesty and responds to all the demands of its mental lord.

You may enter the Silence anywhere, in your home, business or even in the multitude. Be perfectly calm and quiet. The silence is a state of non-action rather than action. God is the fountain of life and strength. You are the channel through which the Spirit flows. If you are truly reverent, you will be rewarded by the reciprocal action of the Divine Mind.

Practise the Silence in confidence that you will realize your prayers and desires. Give yourself to the divine protection. Find the spiritual plane in the state of holy stillness. Touch the divine chord that binds you with your Maker. Find the psychic point where you contact the presence of God. Feel the full sweep of God-consciousness and impart resolve to all your mental powers. Come from the Silence into the noonday of life with a new heart and a new soul. Bring from the solitude the spiritual powers that invigorate. Affirm in the Silence whatever your heart dictates and realize all your higher aims.

Practical Suggestions for the Silence.

Find as quiet a place as possible in or out of your home or place of daily avocation.

Relax completely and breathe deeply. Let the body be in repose so as to render the mind receptive.

Shut out all external stimuli and suggestions.

Concentrate intensely on a thought selected from Chapters XIV or XV, or choose any given theme of religious and spiritual import. By repeated reading of the text or theme, fill the mind with its central thought. Photograph the thought in your mind.

Recall it during the day and when awake at night.

When the art of concentration has been mastered by the use of texts or themes, cultivate the state of receptivity to spiritual thought and intuition, affirming your desires and beliefs—and giving thanks and praise for their fulfillment. "Commit thy way unto the Lord; trust also in Him and He will bring it to pass."

CHAPTER XII.

The Affirmation.

"Thou shalt make thy prayer unto Him, and He will hear thee,
And thou shalt pay thy vows;
Thou shalt also decree a thing and it shall be established unto thee,
And light shall shine upon thy ways."

—Job 22:27-28.

The Affirmation is an all-important method of Jewish Science. It may be practiced in or out of the Silence. One may enter into a state of Silence for the purpose of Affirming desires and aims. However, the Affirmation may be exercised at any time or place. What is the Affirmation? It is the dwelling upon or affirming of the principle of Good. From the great Affirmation that God is One, follow the lesser Affirmations, dealing with health, joy, strength, etc. Thus, the Affirmation is a positive statement made in full faith that our desires and prayers are established by the power of God.

"Commit thy ways unto the Lord;
Trust also in Him, and He will bring it to pass."

Such a process of "yessing" brings absolute conviction to the Sub-conscious mind and commands it to exercise its imperial power.

Affirmations may be original or selected from the Bible or any fine literature. Scriptural texts are preferable because they are best known. The student will find throughout this

volume many such texts and, in the special chapter on Texts, a large collection of the best sayings of the Bible. Texts may be selected according to the nature of the psychic problem that is to be solved. In this, the student can use his own judgment. If he is in doubt, he can turn to the chapter "Jewish Science Miscellany" and select the central Bible-thought. Are you seeking power to meet life and its difficulties? Take the text "Be strong and of good courage." Go into the Silence with this pervading idea. Hold it in your mind, say it over and over again. Let it flood your being and fill your soul with its dynamic message. When it has been absorbed by the Sub-conscious mind, retain it as a mental image that you can vitalize at any time. Think of it before retiring, and, on awakening, revive it in your memory. By the exact law of God, written in the human spirit, you will find that you have actually incarnated "courage" into your being. You will feel a new interest in your life-tasks, a new enthusiasm for work and ambition. Fear and sensitiveness will be dissolved. You will actually demonstrate power, fearlessness, directness, determination. You will lose your self-consciousness and feel at one with God and self. Your Affirmation will be actualized into positive, dominant sense of power and ability. You will become a son of God, strong and self-confident and not a craveling, bending to every whim and circumstance. Your fear of men will give way to a sense of exquisite poise and harmony. Your manner will reflect your new state of power and your face will shine with the light of faith. By the power of spirit, you will counteract all influences that depress. Having Affirmed, you have written your new motif into your consciousness and

the central thought will never be displaced. What is true of courage, holds good of all ideals, health, joy, success, abundance, character, justice, kindness, love, faith, God-consciousness. These states may be actually affirmed and incarnated into the mind. They are life-forces that are purely spiritual and, therefore, capable of real demonstration. Take the text, "God is my strength and my salvation." This is a regnant thought touching the divine. Enter the Silence with this God-cognition and affirm it at all times. Think it at every opportunity and fill your soul with the conviction of the God-presence. Send this all embracing idea into your Sub-conscious self until it permeates every cell, nerve and fibre of your being. Cling to this dominant belief even when worldly affairs upset your equipoise. Drive it home in seeming sorrow and failure. Dwell on it as the be-all and end-all of life. In course of time, you will, as the prophet suggests, find the God-consciousness written in your inward parts. Body, mind, heart and soul will proclaim the abiding presence of the Almighty. You will be "converted" or changed into a believer in God. By Affirmation, you may make faith in the unseen a tangible reality. God will be no longer a formula, expressed in particular form, rite, prayer or ceremony but a vital principle. You will realize the three great attributes of Godhead, Omnipresence, Omniscience, Omnipotence. God will appear to you in constant revelations of your higher and better self.

Affirm health by repeating the fundamental text of Jewish Scriptures: "For I am the Lord that healeth thee." (Exodus 15:26.) Carry this life-giving principle into the Silence and drive it home to the Sub-conscious mind, the real

agency of all healing. Affirm and re-affirm this text until you put away all doubt and compel your under-mind to realize your desire for new health. Conceive God as the fountain of living waters. Believe yourself a receiving reservoir of the divine current. Draw from the central spring and send the vitalizing stream into your body. Tell your Sub-conscious self to receive the healing current and diffuse it in all parts of your organism. Declare with faith that God can heal and does heal and encourage the natural curative tendency of the Sub-conscious mind. Let go of doubt and fill your mind with positive conviction. Continue to affirm health even when others discourage you. Destroy the dis-harmony of modern Jewish life which merely asserts in fixed prayers that "God heals the sick" and makes no effort to realize this alleged belief in real acts of divine healing. Harmonize your prayer and precept. Knowing that God is the source of all good, assert that you can draw power from the Infinite. "If thou return to the Almighty, thou shalt be built up." Carry the positive message of divine help to your Sub-conscious self, the natural agency which constructs the body according to the mental pattern held before it. Repeat the saving thought of the Psalmist:

"Bless the Lord, O my soul;
And all, that is within me, bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits;
Who forgiveth all thine iniquities;
Who healeth all thy dis-eases;
Who redeemeth thy life from the pit;
Who encompasseteh thee with loving-kindness and tender mercies;
Who satisfieth thine old age with good things;
So that thy youth is renewed like the eagle."

—Psalm 103:1-5.

To seek strength of body, Affirm the text: "As a man is, so is his strength." (Judges 8:21.) Remember that this is a truth of God-consciousness. Think in terms of strength and you will impart actual power to your muscles. To grow in bodily might means to grow in the mind-conception. Believe that you are a son of God, endowed with natural potency. Send this thought to your under-mind and it will do its God-given part. Think that you are well, strong and dominant, and you will prepare for the actual result. Affirm and repeat this in and out of the Silence. Never lose your faith in the Godlike in yourself. Add this fine Affirmation: "Let the weak say, I am strong." (Joel 4:10.) From constant repetition, you will find that you are gaining actual nerve and muscle power. You will cease to look on yourself as weak. Believe that you are endowed with the same ability as other men. Step from the physical and sensuous to the intellectual plane. Affirm your mental efficiency and competency. Throw off your lethargy and listlessness. Look at life as a whole and discover the God-mind in you. Feel with Emerson: "There is one mind common to all individual men. What a saint has felt, you can feel; what a Plato has thought, you can think; what at any time any man has done, you can do. Who hath access to this universal mind is a party to all that is or can be done. For this is the only and sovereign agent."

Rise from the intellectual to the spiritual plane and assert your soul-powers. Contact the Divine or Superconscious Mind and galvanize your own spiritual life. Learn to pray in the correct sense, not to an imaginary being far-removed, partaking of human form and limitation, but to the Spirit of

all Spirits. Remember that God "is not a man" but universal life, mind, soul. He is Omnipresent, everywhere; Omniscient, all-knowing; Omnipotent, all-powerful. He lives in the whole of creation, in every plant, flower, tree, animal—the works of His hand. He manifests Himself in man, the apex of Creation. Man is the child of God, not merely Adam, the earth-creature but "the living soul" that stamps him with the divine likeness. The Adam in you is taken from the earth-*Adamah*. It is your physical and sensuous self, that you feel only in the body. If you care only for the material, you will remain in this Adam-consciousness and never get beyond the sense-life. Your whole interest will be in food, clothing and shelter. Wealth will be a thing in itself, and you will say: "My power and the power of my hand hath gotten me this wealth." All that you are, feel and know will be confined to the lowest plane. There are higher stages, the intellectual and conscious, and above it the spiritual and superconscious. This is the breath of life, the God-sense within you. Affirm your kinship with the Immanent God. Establish your birthright as a child of God. Be a mirror that reflects the radiant sun of God-consciousness. Pray, commune, live in and with God. Enter into the inner shrine in back of the flesh.

Affirm your oneness with the Great I Am. Repeat the text: "I AM THAT I AM." Dwell on this all-embracing concept of the Almighty. Say to yourself as the child of God: "I am well. I am strong. I am happy. I am serene and joyful." Vary this thought in the light of the I AM THAT I AM. Drive home your faith in your spiritual nature. Realize in vibrant manner what you have recited from the Prayer-Book of Israel. Remember that these sentences were con-

ceived by our sages in full faith. They may be mere fixed formulas to you but they were originally God-truths, inspired and exalted. Take these dormant passages and bring them out into the open of life. Take religion from its cold-storage and vivify it by your understanding of the laws of mind. Cease to make God a phrase. Realize Him as a vital principle. Feel the stirring of the Infinite in your soul, even as a tidal wave in the depths of your being. Apply the truths of God to health, happiness, and all real problems. Affirm your faith in the One, only God, with full understanding of the spiritual truth. Say to yourself the central truth of the Jewish dispensation at all times and places:

"Hear, O Israel, the Lord our God, the Lord is one. And thou shalt love the Lord thy God, with all thy heart and with all thy soul, and with all thy might. And these words that I command thee this day, shall be upon thy heart; and thou shalt teach them diligently to thy children, and shalt speak of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them as a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house and upon thy gates."—Deut. 6:4-9.

Affirm the essential truths of this familiar prayer. God is One and Only Spirit. God is our God when we seek and find Him in truth. Love God with all thy heart, the conscious and Sub-conscious elements. Love God with all thy might, the physical and sensuous nature that can be consecrated to Him. Love God with all thy soul, the spiritual faculty that binds you directly to Him.

CHAPTER XIII.

Denial.

"And the woman said unto the serpent: 'Of the fruit of the trees of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

—Genesis 3:2.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

—Psalm 23:4.

Denial is a practical method of Jewish Science. In a negative way, it creates new and needed states of being. Deny the evil or abnormal by erasing it from the mental scroll. Affirm health, joy and well-being but deny sin, sickness and sorrow. *To deny means first to recognize the wrong reality or condition in order to remove it from the mind.* To deny is to inhibit or dissolve the abnormal state that has been built up by conscious or unconscious cause. It means that we direct the Sub-conscious mind to destroy the undesirable condition. Denial is paradoxically a positive method of setting into motion the healing power of the under-mind. This is the thought of the Psalmist when he declares: "I will fear no evil." In other words, I will deny fear, and kindred states of mind. I will oppose all negative ideas. God is with me and I am strong enough to resist all counter-emotions. I will fear no evil

because it is the negative element of my mind. Fear is the result of imagination, the child of fancy, uncontrolled. Therefore, it can be denied or negated.

What is true of fear, holds good of all abnormal states, worry, anxiety, timidity, sensitiveness, anger, harshness. These mind-conditions are not normal or natural. They are obsessions that can be rubbed off the mental slate. Dissolve these wraiths of fancy and replace them with healthy, wholesome thoughts. The time spent on denial must depend on the degree in which these mental twists have been fastened in the Sub-conscious mind. Many persons harbor for years these abnormal-states so that they are deeply rooted in the mind-centers of the body. To erase these states requires intense concentration. The debris of disease cannot be suddenly removed. Repetitions of strong denials will, in course of time, remove the abnormal conditions, whether of body, temperament or environment. Such denials should be followed by affirmations of health, poise and power.

Denial of evil is often found in the Bible. The twentieth chapter of Exodus, containing the Decalogue, is a good illustration. The Ten Commandments are divided into positive and negative laws. The first, fourth and fifth are positive commandments or *Mitsvoth Taaseh*. The second, third, sixth, seventh, eighth, ninth and tenth are negative laws or *Mitsvoth Lo Taaseh*. The commandment: "Remember the Sabbath day to keep it holy" is an affirmation. The commandment: "Thou shalt not kill" is a denial. We are bidden by Moses to realize the positive laws of God and to negate or refrain from doing the evil or negative acts. This form of denial is found in many places.

The third chapter of Genesis unfolds what may be called the Philosophy of Denial. In this chapter the ancient Hebrew mind explains the origin of evil. As we have noted, the first chapter of Genesis teaches that all creation is fundamentally good and beneficent. This is an integral idea of Jewish faith. Yet, the existence of misery, pain and wrong in real life presented an unavoidable problem that demanded solution. The third chapter of Genesis sets forth the true conception of the origin of good and evil. These truths are presented in the allegory of the first man and woman. The legend of Eden represents the Semitic folk-lore, prevalent among the ancient Hebrews. The parallels to these myths may be found among the Assyrians and Babylonians. The Jewish genius took these current stories of primitive life and infused them with new and vital meaning. Such borrowing from other sources does not detract from the religious and spiritual truths that the Biblical re-formulation presents. The eclectic Jewish mind used the older tales as the framework for the larger truth. Cornill, the well-known Bible scholar, has expressed this principle in a fine tribute. "The genius of Israel is like that of King Midas of old. Whatever the Jewish mind touched, however crude, it turned into pure gold."

When we analyze the third chapter of Genesis, we find that it teaches the principle of the *denial of evil.* We read in the eighth and ninth verses of the second chapter: "And the Lord God planted a garden eastward in Eden, and there He put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil."

Rashi and Ibn Ezra, our leading commentators, agree that both trees were located "in the middle of the garden." The tree of life is no doubt the symbol of the life-principle or complete consciousness. Every human being is like a tree, rooted in the foundation of earth—the body—and reaching up toward heaven—higher mental states. Man has this two-fold nature as suggested in the second chapter of Genesis: "Then the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2:7. Man as the blend of matter and mind represents life. The tree of life is the symbol of the ideal type of human personality, with all its vital functions. The tree has three elements, the roots in mother-earth, the branches reaching outward, and the fruit that it yields. Its life is controlled by the sap that moves up and down in all parts. Man has three phases or levels of consciousness, the bodily or sensuous like the roots of the tree; the intellectual or reasoning faculties that compare with the branches; and the spiritual sense that is the highest fruitage of conscious life. The whole being of man is pervaded with the Godlike mind or spirit from which he derives all power. The tree of life is the emblem of the full nature, body, soul and spirit. The tree of knowledge typifies the moral sense or consciousness. According to the first chapter, man is inherently good or morally normal. Again, the gulf between theory and practice yawned wide to the ethical judgment of our fathers. They saw the fearful lapses from the moral norm, the sin, violence, and injustice, of the actual world. How could this inconsistency be reconciled? *The solution was sought in the teaching that man by his own thought and*

action creates the evil. The tree of the knowledge of good and evil represents the recognition by man of a dual principle. It is this dual conception that sees evil as well as good as a first or creative cause. This belief denies the Unity of God, for there can be only One First Cause—God, the Good. Thus, human and not divine thought gives to evil its originating power. In like manner, by denying the evil instead of affirming it, it is destroyed because that which does not exist in the Divine Mind can be destroyed. According to the Chassidic thought, the evil is only relative, the result of human misconstruction. "The sun shines alike to all the world. Some things are hardened by its heat, others melted, some whitened, others darkened. The sun does not change. It is the things that receive the light that change. God embodies all good. It is mankind which interprets it evilly."

The third chapter is built on the allegory of the tree of the knowledge of good and evil. It presents the struggle between the conscience of man and his evil impulses and shows how man falls under temptation or bad suggestions. "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman: "Yea, hath God said: Ye shall not eat of any tree of the garden?" According to Ibn Ezra, the serpent was Satan who, in Jewish demonology, is the personification of evil temptation. Satan appears to suggest wrong thoughts or to oppose the working of the righteous. He tempts man to sin against God. In the book of Job, Satan is still one of the arch-angels who is sent out to try the righteous Job and to prove that his loyalty to God is conditioned only by his prosperity. Satan provokes David to number Israel and to incur the displeasure of God.

—1 Chron. 21:1. The prophet Zechariah relates: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him. And the Lord said unto Satan: 'The Lord rebuke thee, O Satan, yea, the Lord that hath chosen Jerusalem rebuke thee; is not this man a brand plucked out of the fire?'" —Zechariah 3:1-2. The serpent symbolizes the power of wrong or negative thoughts. These wrong tendencies may be suggested by others or well up in the Sub-conscious mind in which the evil has been stored by the race-consciousness. This dormant evil genius is called in the Hebrew *yetser Ha-Ra* the bad inclination. It is opposed by the *Yetser ha Tob* or the good inclination. We read that the woman at first resisted the blandishments of the tempter. "And the woman said unto the serpent: 'Of the fruit of the trees of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die.'" In other words, eating of the fruit of the tree of the knowledge of good and evil means the recognition of a dual, creative principle. This is a direct denial of the Unity and All-Goodness of God—the Supreme, Creative Cause. Israel is given the choice of Life, which is the Good, and Death, which is the result of recognition of Evil. To live means to follow the divine path. Wrong thought and conduct lead to the decay of the real spiritual strength. Sin brings "the diseases of Egypt" and shortens life. Righteousness insures divine blessing and lengthening of days. God offers the positive road of goodness with its real rewards. Man can affirm the good and deny the bad. He can restrain the desire to recognize the immoral elements

as symbolized in the tree of the knowledge of good and evil. The third chapter of Genesis depicts in sublime manner the intense duel between the angel of the better self and the Satan of lower life. Woman yields to the siren-call of the serpent of sin and causes man to fall with her from Edenic purity and felicity. "And the Lord God called unto the man, and said unto him: 'Where art Thou?'" Judaism takes from this direct question its ethical cue and demands of the individual strict accountability. The voice of conscience sounds its imperious call. "The still, small voice" of the moral monitor is heard by the listening ear of human nature in self-examination. Such are the simple, soul-searching truths, told in the supremely subtle manner of the Biblical narrator. The third chapter of Genesis is essentially the effort to teach the law of denial.

Used with the Affirmation, the denial will assist in the making of health or any other desired state of well-being. Deny and Affirm as the Psalm suggests. "I will fear no evil." This is denial of unreal mental conditions. "For thou art with me." This is Affirmation of faith and strength. Keep out of the mind fear-states that neutralize healthy thought. Activise your being by wholesome and joyous sentiments. Oppose the ingress of worry, fretfulness, petulance, and anxiety. Strong, willful, self-reliant and determined natures need the denial to erase abnormal mental and physical conditions. Weak and vacillating natures are helped more by the use of affirmation.

CHAPTER XIV.

Biblical Texts For Silence and Affirmation.

Genesis.

In the beginning, God created the heaven and the earth. (1:1.)

And God created man in His own image, in the image of God created He him. (1:27.)

And God saw everything that He had made, and behold it was very good. (1:31.)

Exodus.

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments and keep all His statutes, I will put none of the evil diseases upon thee, which I have put on the Egyptians; for I am the Lord that healeth thee. (15:26.)

Leviticus.

Ye shall be holy, for I the Lord your God am holy. (19:2.)

Thou shalt not hate thy brother in thy heart. (19:17.)

Thou shalt love thy neighbour as thyself. (19:18.)

Deuteronomy.

Hear, O Israel, the Lord our God, the Lord is One. (6:4.)

Man shall not live by bread alone. (8:3.)

Ye are the children of the Lord your God. (14:1.)

The Rock, His work, is perfect
For all His ways are justice;
A God of faithfulness and without iniquity,
Just and right is He. (32:4.)

JOSHUA.

Be strong and of good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. (1:9.)

JUDGES.

As a man is, so is his strength. (8:21.)

I SAMUEL.

Not by strength shall man prevail. (2:9.)

Man looketh on the outward appearance, but the Lord looketh into the heart. (16:7.)

II SAMUEL.

With the merciful Thou dost show Thyself merciful,
With the upright Thou dost show Thyself upright;
With the pure Thou dost show Thyself pure;
With the crooked Thou dost show Thyself subtle.
(22:26-27.)

ISAIAH.

Say ye of the righteous that it shall be well with them;
For they shall eat the fruit of their doings. (3:10.)

Holy, holy, holy is the Lord of hosts;
The whole earth is full of His glory. (5:3.)

If ye will not have faith, surely ye shall not be established. (7:9.)

He will swallow up death forever;

And the Lord God will wipe away tears from off all faces. (25:8.)

Thou wilt keep him in perfect peace,
Whose mind is stayed on Thee. (26:3.)

For thus saith the Lord God, the Holy One of Israel;
In sitting still and rest shall ye be saved,
In quietness and confidence shall be your strength. (30:15.)

The grass withereth, the flower fadeth;
But the word of our God shall stand forever. (40:8.)

Even youths shall faint and be weary,
And young men shall utterly fail;
But they that wait on the Lord shall renew their strength;
They shall mount up with wings as eagles;
They shall run and not be weary;
They shall walk and not be faint. (40:30-31.)

I am the first and I am the last,
And beside Me there is no God. (44:6.)

The Lord God hath given me
The tongue of them that are taught,
That I should know how to sustain with words him that is weary. (50:4.)

Awake, awake, put on strength. (51:9.)

Seek ye the Lord while He may be found,
Call upon Him while He is near. (55:6.)

But now, O Lord, Thou art our Father;
We are the clay, and Thou our potter,
And we all are the work of Thy hand. (64:7.)

JEREMIAH.

Stand ye in the ways and see,

And ask for the old paths,
Where is the good way, and walk therein,
And ye shall find rest for your souls. (6:16.)
Thy words were found and I did eat them;
And Thy words were unto me a joy and the rejoicing of my heart. (15:16.)
Heal me, O Lord, and I shall be healed;
Save me, and I shall be saved;
For Thou art my praise. (17:14.)
Behold, I am the Lord, the God of all flesh; is there anything too hard for Me? (32:26.)

EZEKIEL.

There shall none of My words be delayed any more, but the words which I shall speak shall be performed, saith the Lord God. (12:28.)
Cast away from you all your transgressions wherein you have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? (18:31.)

JOEL.

Let the weak say: 'I am strong.' (4:10.)

AMOS.

Seek ye Me, and live. (5:4.)
Seek good, and not evil, that ye may live. (5:14.)
Let justice well up as waters,
And righteousness as a mighty stream. (5:24.)

MICAH.

It hath been told thee, O man, what is good,
And what the Lord doth require of thee:

Only to do justice, to love mercy, and to walk humbly with thy God. (6:8.)

Though I am fallen, I shall arise;

Though I sit in darkness, the Lord is a light unto me. (7:8.)

HABAKKUK.

The righteous shall live by his faith. (2:4.)

ZECHARIAH.

Not by might nor by power, but by My spirit, saith the Lord of Hosts. (4:6.)

The Lord shall be King over all the earth;

In that day shall the Lord be One and His name one. (14:9.)

MALACHI.

Have we not all one father?

Has not one God created us? (2:10.)

Unto you that fear My name

Shall the sun of righteousness arise with healing on its wings. (3:20.)

PSALMS.

I lay me down, and I sleep;

I awake, for the Lord sustaineth me. (3:6.)

In peace will I both lay me down and sleep;

For Thou, O Lord, makest me to dwell alone in safety. (4:9.)

I have set the Lord always before me;

Surely He is at my right hand, I shall not be moved. (16:8.)

Therefore, my heart is glad and my glory rejoiceth;

My flesh also dwelleth in safety. (16:7.)
Thou makest me to know the path of life;
In Thy presence is fulness of joy,
In Thy right hand bliss for evermore. (16:11.)
The law of the Lord is perfect, restoring the soul;
The testimony of the Lord is sure, making wise the simple;
The precepts of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes;
The fear of the Lord is clean, enduring for ever;
The ordinances of the Lord, they are righteous altogether. (19:8-10.)
Yea, though I walk through the valley of the shadow of death,
I will fear no evil,
For Thou art with me. (23:4.)
Show me Thy ways, O Lord;
Teach me Thy paths. (25:4.)
The Lord is my light and my salvation; whom shall I fear?
The Lord is the stronghold of my life; of whom shall I be afraid? (27:1.)
Worship the Lord in the beauty of holiness. 29:2.
The Lord will give strength to His people;
The Lord will bless His people with peace. (29:11.)
Weeping may tarry for the night;
But joy cometh in the morning. (30:6.)
The word of the Lord is upright;
And all His work is done in faithfulness. (33:1.)
The counsel of the Lord standeth for ever,

The thoughts of His heart to all generations. (33:11.)
O consider and see that the Lord is good;
Happy is the man that taketh refuge in Him. (34:9.)
The Lord redeemeth the soul of His servants;
And none of them that take refuge in Him shall be desolate. (34:23.)
With Thee is the fountain of light;
In Thy light do we see light. (36:10.)
Commit thy way unto the Lord;
Trust also in Him, and He will bring it to pass. (37:5.)
Cease from anger, and forsake wrath;
Fret not thyself, it tendeth only to evil. (37:8.)
As the hart panteth after the water brooks,
So panteth my soul after thee, O God. (42:2.)
My soul thirsteth for God, for the living God. (42:3.)
Hope thou in the Lord; for I shall yet praise him
For the salvation of his countenance. (42:6.)
God is our refuge and strength,
A very present help in time of trouble. (46:2.)
Create in me a clean heart, O God;
And renew a steadfast spirit within me. (51:12.)
Cast me not away from Thy presence;
And take not Thy holy spirit from me. (51:13.)
Cast thy burden upon the Lord, and He will sustain thee;
He will never suffer the righteous to be moved. (55:23.)
In God do I trust, I will not be afraid;
What can man do unto me? (56:12.)
Only for God doth my soul wait in stillness;
From Him cometh my salvation. (62:2.)
O Thou that hearest prayer,

Unto Thee doth all flesh come. (65:3.)
Whom have I in heaven but Thee?
And beside Thee I desire none upon earth. (73:25.)
My flesh and my heart faileth;
But God is the rock of my heart and my portion forever. (73:26.)
Happy is the man whose strength is in Thee. (84:6.)
The Lord God is a sun and a shield;
The Lord giveth grace and glory. (84:12.)
O thou that dwellest in the covert of the Most High,
And abidest in the shadow of the Almighty;
I will say of the Lord, who is my refuge and my fortress,
My God, in whom I trust. (91:1-2.)
Thou shalt not be afraid of the terror by night,
Nor of the arrow that flieth by day;
Of the pestilence that walketh in darkness,
Nor of the destruction that wasteth at noonday. (91:5-6.)
There shall no evil befall thee,
Neither shall any plague come nigh thy tent. (91:10.)
For He will give His angels charge over thee,
To keep thee in all thy ways. (91:11.)
Light is sown for the righteous,
And gladness for the upright in heart. (97:11.)
Bless the Lord, O my soul;
And all that is within me, bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits;
Who forgiveth all thine iniquity;
Who healeth all thy diseases;
Who redeemeth thy life from the pit;

Who encompasseth thee with loving-kindness and tender mercies;

Who satisfieth thine old age with good things;
So that thy youth is renewed like the eagle's. (103:1-5.)

Seek ye the Lord and His strength;
Seek His face continually. (105:4.)

The Lord is my strength and song;
And He is become my salvation. (118:14.)

I shall not die, but live,
And declare the works of the Lord. (118:17.)

My soul cleaveth unto the dust;
Quicken Thou me according to Thy word. (119:25.)

My soul melteth away for heaviness;
Sustain me according to Thy word. (119:28.)

Let Thy tender mercies come unto me, that I may live;
For Thy law is my delight. (119:77.)

Thy word is a light unto my feet,
And a light upon my path. (119:105.)

Great peace have they that love Thy law;
And there is no stumbling for them. (119:165.)

The Lord is good to all;
And His tender mercies are over all His works. (145:9.)

The Lord upholdeth all that fall,
And raiseth up all those that are bowed down. (145:14.)

The Lord is nigh to all that call upon Him,
To all that call upon Him in truth. (145:18.)

Proverbs.

Trust in the Lord with all thy heart,
And lean not on thy own understanding. (3:5-6.)

The path of the righteous is as the light of dawn,
That shineth more and more to the perfect day. (4:18.)
Above all that thou guardest keep thy heart;
For out of it are the issues of life. (4:23.)
Hatred stirreth up strifes;
But love covereth all transgressions. (10:12.)
The blessing of the Lord maketh rich,
And he addeth no sorrow therewith. (10:22.)
The fear of the Lord prolongeth days. (10:27.)
The righteous shall never be moved. (10:30.)
The merciful man doeth good to his own soul;
But he that is cruel troubleth his own flesh. (11:17.)
There is that speaketh like the piercings of a sword;
But the tongue of the wise is health. (12:18.)
The lip of truth shall be established forever. (12:19.)
Care in the heart of a man boweth it down;
But a good word maketh it glad. (12:25.)
Hope deferred maketh the heart sick;
But desire fulfilled is a tree of life. (13:12.)
A tranquil heart is the life of the flesh;
But envy is the rottenness of the bones. (14:30.)
The eyes of the Lord are in every place;
Keeping watch upon the evil and the good. (15:3.)
A merry heart maketh a cheerful countenance;
But by sorrow of heart the spirit is broken. (15:13.)
Commit thy works unto the Lord,
And thy thoughts shall be established. (16:3.)
Pleasant words are as a honeycomb,
Sweet to the soul, and health to the bones. (16:24.)
A merry heart is a good medicine;

But a broken spirit drieth the bones. (17:22.)
There is gold, and a multitude of rubies;
But the lips of knowledge are a precious jewel. (20:15.)
The spirit of man is the lamp of the Lord,
Searching all the inward parts. (20:27.)
He that followeth after righteousness and mercy,
Findeth life, prosperity and honour. (21:21.)
Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles. (21:23.)
The reward of humility is the fear of the Lord,
Even riches, and honour and life. (22:4.)
Train up a child in the way he should go,
And even when he is old, he will not depart from it. (22:6.)
As a man thinketh in his heart, so is he. (23:7.)
A word fitly spoken is
Like apples of gold in settings of silver. (25:11.)
Every word of God is tried;
He is a shield unto them that take refuge in Him. (30:5.)

JOB.

But as for me, I would seek unto God,
And unto God would I commit my cause. (5:8.)
He (God) will deliver thee in six troubles;
Yea, in seven, there shall no evil touch thee. (5:19.)
In famine He will redeem thee from death;
And in war from the power of the sword. (5:20.)
Thou shalt be hid from the scourge of the tongue;
Neither shalt thou be afraid of destruction when it cometh. (5:21.)

Thou shalt forget thy misery;

Thou shalt remember it as waters that are passed away. (11:16.)

Thy life shall be clearer than noonday;

Though there be darkness, it shall be as the morning.

Thou shalt be secure, because there is hope;

Yet, thou shalt look about thee, and shalt take thy rest in safety.

Also thou shalt lie down, and none shall make thee afraid. (11:18-19.)

But as for me, I know that my Redeemer liveth,

And that He will witness at the last upon the dust;

And though after my skin worms shall destroy my body;

Yet in my flesh shall I see God;

Whom I, even I, shall see for myself,

And mine eyes shall behold, and not another's. (19:25-27.)

Acquaint now thyself with Him, and be at peace;

Thereby shall thine increase be good. (22:21.)

If thou return to the Almighty, thou shalt be built up. (22:23.)

Thou shalt make thy prayer unto Him, and He will hear thee,

And thou shalt pay thy vows;

Thou shalt also decree a thing, and it shall be established unto thee,

And light shall shine upon thy ways. (22:27-28.)

Behold, the fear of the Lord, that is wisdom;

And to depart from evil is understanding. (28:28.)

There is a spirit in man,

And the breath of the Almighty giveth understanding. (32:7.)

Song of Songs.

I sleep, but my heart waketh. (5:2.)

Lamentations.

The Lord is my portion, saith my soul;
Therefore will I hope in Him. (3:24.)
The Lord is good to them that wait for Him,
To the soul that seeketh Him. (3:25.)
Who is he that saith, and it cometh to pass,
When the Lord commandeth it not. (3:37.)
Let us search and try our ways,
And return to the Lord. (3:40.)
Let us lift our heart with our hands
Unto God in the heavens. (3:41.)

Ecclesiastes.

He hath made everything beautiful in its time; also He hath set the world in their heart. (3:11.)

I know that there is nothing better for them than to rejoice, and to get pleasure so long as they live.

But also that every man should eat and drink and enjoy pleasure for all his labour, is the gift of God. (3:12-13.)

Be not hasty in thy spirit to be angry;
For anger resteth in the bosom of fools. (6:9.)

Say not thou: 'How was it that the former days were better than these;' for it is not in wisdom that thou inquirest concerning this. (7:10.)

Remove vexation from thy heart,
And put away evil from thy flesh. (11:10.)
The dust returneth to the earth as it was,

But the spirit returneth unto God who gave it. (12:7.)

The end of the matter, all having been heard: fear God, and keep His commandments; for this is the whole duty of man. (12:13.)

Daniel.

He (God) giveth wisdom unto the wise,
And knowledge to them that know understanding. (2:21.)
He (God) revealeth the deep and secret things;
He knoweth what is in the darkness,
And the light dwelleth with Him. (2:22.)
There is a God in heaven that revealeth secrets. (2:28.)
His kingdom is an everlasting kingdom,
And His dominion is from generation to generation. (3:33.)
For He is the living God,
And steadfast forever,
And His kingdom that which shall not be destroyed,
And His dominion shall be even unto the end. (6:27.)

Nehemiah.

The joy of the Lord is your strength. (8:10.)

Blessed be Thy glorious Name, that is exalted above all blessing and praise. (9:5.)

Remember me, O my God, for good. (13:31.)

I Chronicles.

For all the gods of the peoples are things of naught;
But the Lord made the Heavens. (16:26.)
Honour and majesty are before Him;
Strength and gladness are in His place. (16:27.)

Now set your heart and your soul to seek after the Lord your God. (22:19.)

Thine alone, O Lord, is the greatness, the power, the glory, the victory, and the majesty; for all that is in heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou are exalted as head above all. (29:11.)

Both riches and honour come of Thee, and Thou rulest over all;

And in Thy hand is power and might; and in Thy hand it is to make great, and to give strength unto all. (29:12.)

CHAPTER XV.

Suggested Thoughts for Use in the Silence.

I am a child of God, made in His image and after His likeness. Reflecting the divine pattern, I am free from all weakness. Inherent in my nature, is the ideal of physical and mental perfection. I fear no evil but assert my birthright as a son of the Most High. I affirm overflowing health. I affirm success in my outer affairs. I declare that harmony is the very music of my life. In the face of all doubt, I stand firm on the rock of faith, and staying my mind on God, I am kept by His grace in perfect peace of body and mind.

I am both body and spirit but my body is under the control of my higher self. Therefore, I inhibit anger, worry, anxiety and all wrong states that create discord and dis-ease. I lay hold of the sheet-anchor of faith and am not carried away from my safe moorings in the calm waters of trust in my Maker. I enter the Silence and know that God is with me as my shield and defense. In this spiritual quietude, I affirm health and harmony. I am fearfully and wonderfully made by the spirit of God. I call on Him for renewal of body and mind. From the fountain of life and light, I draw the

life-giving currents for every cell, nerve and fibre in my being.

Bless the Lord, O my soul,
And all that is within me,
Bless His holy name.

At the heart of life, is the supreme I AM—the ever-creative principle. The I AM is perfect, free from blemish. It is the flower of all spiritual excellence. I, too, am an image of the great I AM. I AM in me is the Super-conscious mind that energizes my whole being. Knowing that I am the child of God, I realize the pattern of perfection that is part and parcel of my inner being. I AM knows no lack, nor poverty. Therefore, when in tune with the Infinite, the gift of abundance must be mine. I AM knows no sin nor sickness for it is the permanent element—the link between the Living God and myself. With joy, I draw waters out of the wells of salvation and find the source of constant blessing.

I deny that which is negative or secondary. Evil is not of God, for He, as creative cause, can embody only the good. I, therefore, deny false states of mind. In the melting pot of ardent faith, I dissolve all fears. I deny nervousness, ennui, unrest—all negative thoughts, and affirm health and harmony in my mind and affairs. I deny the wrong belief that I suffer for the sins of others who have preceded me. A pure child of God, my soul is free from all inherited or imputed sin. I deny all mental wraiths that mislead the thought. I deny so-called symptoms of sickness and affirm normal life

and efficiency for my body and all its parts. With the Psalmist, I both affirm and deny;

The Lord is my shepherd. I shall fear no evil.

God is omnipresent. Ruling the outer realm of nature, He is also with me as an abiding presence. That spirit represents infinite power by which I may realize the full possibilities of health and strength. The highest idea of my nature is God, the One, Creative Spirit. Until I place my mind on this central truth, I cannot grow in the science of faith. My consciousness must be sensitive to the divine harmony. It assumes the character of that which it emulates, God if it be God, change and discord if materiality. The mind must be clarified to behold God everywhere as Life, Love and All in All. "God is near to all who call upon Him, who call upon Him in truth."

"I am a soul; not have a soul, but am a soul, here, now and forever." My body is an extension of my thought. Sin and sickness are not actual normal conditions, but shadows and images that the mind has conjured. They effect the sensuous mind and work themselves into the body. When dissolved by the spiritual idea, sin and sickness disappear. My soul is divine in essence. The real self or the spiritual consciousness is never sick, nor can it sin. It is perfect and deathless. Only the changing self is filled with discord. My healing is the natural translation of states of consciousness into reality. Since I am spirit, I can bring the power of mind to bear on

every problem and effect relief and restoration. The spirit must rule over matter and mind over body.

"There is a spirit in man, and the breath of the Almighty giveth understanding."

The spirit of God enters me and gives me new strength. Armed with this resistless force, I feel endued with zest and energy. I draw from the well-spring of original life the currents of inspiration. Thrilled by this divine power, I find the way clear in the wilderness of the world. Like the prophet, I see the hills and mountains leveled and the straight highway revealed on which I march in triumph to the attainment of the highest ends. I feel the Supreme Spirit guiding and sustaining me. "Not by might, nor by power, but by My spirit, saith the Lord of Hosts."

To me, a free-will agent, is given power to live on any plane that I elect. If I choose, I may remain on the material level and live for the body and the things of the moment. This is the low and groveling life that rises no higher than instinct and sensation. It consists of actions and reactions of my bodily parts and functions. I rise above this level to the plane of the mind where I use my intellectual faculties and seek all that science and knowledge can offer. I may remain on this plane and never develop the spiritual nature where one may revel in the joys and powers of the Super-conscious. I resolve to attain this higher sphere of meditation where I may contact God-life and power. I thus

demonstrate my kinship with my Maker and commune with the Source of all Wisdom and Love. If I seek God, I will find Him for I may live on just what level I elect. "Seek ye the Lord while He may be found. Call upon Him, while He is near."

An all-Good Father has granted me, His child, a glorious gift, the mind with its various faculties. Even as God is One, the Creative Cause, likewise, in the lesser world, my soul is a unity with limitless powers of suggestion and creation. Memory, logic, reason, will, intuition, imagination are some of the powers that distinguish me from all other creatures. Above all, I am endowed with the dynamic force of thought that conceives and creates. Even the words I speak have power for good or evil. My mind is an instrument that I can use for weal or woe. As I think in my heart, so am I. I give thanks to my Father and direct all my faculties to the growth of the Divine within. I give thanks that I may promote the reign of Love and Wisdom so that the earth will be full of the knowledge of the Lord even as the waters cover the sea.

CHAPTER XVI.

Love the Great Solvent.

"O blessedness all bliss above,
When thy pure fires prevail;
Love only touches what is love;
All other lessons fail.
We learn its name but not its powers;
Experience only makes it ours."

—Guyon.

Jewish Science may be expressed in the simple word, Love or *Ahabah*. God is Love, and Love is God. Love includes all factors in spiritual science. If understood and applied, Love will solve every life-query. Love is the great solvent of sin, sickness and sorrow. Love represents the divine harmony in the heart of existence. It means that we recognize the unity of God as the all-inclusive principle of life. To know our Maker is to find perfect rapport with Him. This sense of at-one-ness brings peace of mind. The Love of God strengthens the will, fortifies the mind, and imparts vigor to all faculties. The mind, filled with the thought of God as Love acquires power, directness and intuitive talent. To know that God is not an abstraction but a vital principle charges the soul with the galvanic current of joy and enthusiasm. God becomes Life, Joy, Power, Inspiration. Love brings the theistic impulse to the whole being and translates God into our everyday experience.

As God is Love, so can we, if we would be godlike, reveal the loving tendency of our better nature. The great men and women of faith have always incarnated this principle and become lovers of God and mankind. They lived as if in the Divine Presence and acted only in harmony with the eternal rhythm of Love. By unshaken faith in a God of Love, they felt the heart-throb of universal life and radiated sympathy with all men. Like them, we too can find the Love-motif in the music of life and give out the vibrant note to others. In tune with the Infinite, we can create the melody of lives, filled with love of all things. Love has the rare power to harmonize the individual mind and to make the world a mirror of the divine unity. "Love made the world in the beginning. By deeds of Love, the world shall be preserved."

The fountain of divine power will never fail us if we keep in touch with God. Therefore, in confidence of the infinite supply, give out your full largess of Love to others. The more you dispense, the more will come to you. There is no lack of wisdom, strength, kindness, sympathy to those who know the perpetual well-spring of life and light. They pour out their loving hearts because they know that God's love will never fail.

If you embody this heart-principle, you will radiate it to your fellow-men. This is the way of God through the soul of man. The very ether takes up the vibrations of personality. The emanations of mind pass through this medium and impinge on the minds of others. Love wears away the granite of pride and prejudice. A God-force, it dissipates the hardest states of consciousness. Do not give way to hostile thoughts and malicious words. Do not give way to anger and

excitement, but remain calm, trusting in God to work out the solution to problems. Your love-radio cannot be retarded in its mission of mercy.

Make this divine principle regnant in the home. Try to harmonize conflicting natures, jarring personalities. Use suggestion and find the common bond of sympathy. Your home to be consecrated must reveal harmony. God cannot be manifested in minds, out of tune with one another, but only in the sweet concord of real understanding.

Harmony is the chief quality of the true home. Idyllic content may be found in the poorest dwelling. Many mansions tell the tragedy of unfaith and discord. Families have been wrecked on the rock of strife. In many instances, wealth proves a curse. Gleaming palaces are often the tombs of dreary disillusions. Such are the gilded homes of the poor rich, lacking the joy of faith and love. Yet, in the homes of the rich poor, is often found the true wealth of heart and soul. The Proverb of Solomon is to the point:

> **"Better is a little where there is love,**
> **Than a stalled ox, and hatred therewith."**

All material things are a vanity unless love rules. Where love is, there is abiding harmony. Whatever is added for the comfort of dear ones, only supplements the real inward joys. Build your family-life on the lasting foundations of faith and love. Do not leave the divine equation out of your home. Apply divine love to all changing circumstances. Invoke this spiritual power and you will be well rewarded. Your children will be filled with a sense of joy and harmony, reveling in life and its endless opportunities. They in turn will radiate happiness, ambition, sweetness,

loyalty. They will take the God-consciousness implanted in their minds and build it into growing lives of beauty and usefulness. Love will thus work its wonders and give stability and strength. You cannot leave God out of your home and expect permanence.

"Can the rush grow up without the mire?
Can the reed-grass grow without water?
Whilst it is yet in its greenness and not cut down,
It withereth before any herb.
So are the paths of all that forget God;
And the hope of the godless man shall perish;
Whose confidence is gossamer,
And whose trust is the spider's web.
He shall lean on his house, but it shall not stand;
He shall hold fast thereby, but it shall not endure.
—Job 8:11-13.

Yet you cannot apply the Love-rule only to your home and realize the full plan of God. Like Noah, you must leave the ark that shelters you and go into the world to offer service. Carry Love into every relation. Radiate the Love-wave into other lives. Apply heart-culture in your dealings and show courtesy, tact and politeness. Seek the kinship of souls, and the brotherhood of man as the reflex of the Fatherhood of God. Join the mystic circle of the lovers of God and humanity. Take the prism of faith and reflect the pure light of God into varying hues.

Love is "the far-off divine event, to which the whole creation moves." The cruel doctrine of "the survival of the fittest" has been succeeded by the teaching that Love saves the children of God. This is the meaning of the modern social movement. All socializing efforts are only the application of the law of Love. The ancient Jewish message of

mercy is being carried to all classes of social defectives, especially the so-called criminal element. This new attitude contrasts with the treatment of prisoners in former times. A hundred years ago in England, men were hanged for ordinary offenses. Little consideration was shown the offender. The jails were unclean and depressing. No effort was made to reform the culprit. Charles Dickens in England and Victor Hugo in France were the evangelists of the new gospel of humanity to the socially submerged. In "Les Miserables" the great French publicist laid bare the inhuman galley-system of his country and showed how, under the touch of Love, Jean Valjean, the criminal, was transformed into an angel of light and mercy. The modern movement for penal reform stirring the heart of America seeks reformation rather than punishment. It endeavors to change the inner life so that the prisoner will return to society a better man, imbued with love in place of hatred. Its noble purposes are in keeping with the thought of the prophet:

"Say to the prisoners, 'Go forth.'

And to those that are in darkness: 'Show yourselves.'"

Take part in this effort to make Love the rule of life. Give the reformed prisoner a chance to get back into the normal life of society. Visit jails, penitentiaries, reform-schools and contact the unfortunates with words of cheer and encouragement. Give time to the relief of all, shipwrecked in life's battle. With the aid of practical psychology, coupled with simple Love, you can do much to restore the reputation of those who have erred. Remember that there is a soul of goodness in things evil. Find this divine spark and blow it into a flame of real manhood and womanhood. Deal gently

with others and send the Love-motif into hearts distorted by thought and environment. Dissolve the mental obsessions that so often lead to crime. Change the mind-currents and turn them into new avenues. Recall the lesson, taught by the great reformer Wesley. He was walking one day in London with a friend when suddenly they came to a public square where a notorious criminal was about to be executed. To the surprise of his friend, Wesley remarked: "There goes Wesley." When asked to explain this enigmatic remark, Wesley answered: "I mean that if I had been in the place of this man, exposed to the same degrading influences, and surrounded by evil men, I might have come to the same end. In him, I see myself, distorted by a bad environment."

All our life-efforts are in vain and fruitless unless we find in Love the be-all and end-all. Our religion is but a make-shift, our spiritual science only a shadow. Whatever we have of mind, heart or soul must answer the call of all-regnant Love. Heart-culture and not mind-training is the object of Judaism. "Guard well thy heart, for out of it are the issues of life." We may master the truth of all ages and demonstrate our mental power in creating for ourselves desired states of being. But this ability is but a slender reed. It is mind-power and attainment. Many seekers for truth think that its attainment is a logical procedure, devoid of the flash of fine, noble emotions. They resemble cold and formal religionists who imagine that they have found God in an abstract formula or creed. This class constitutes the formalists of faith who find ultra-satisfaction in mere dogma and articles of religion. Mind plays its part in the spiritual process, but it is only the means of finding the larger heart-

message of the soul, seeking the "Living God" of Justice, Mercy and Righteousness.

> "Thus saith the Lord:
> Let not the wise man glory in his wisdom,
> Neither let the mighty man glory in his might,
> Let not the rich man glory in his riches;
> But let him that glorieth glory in this,
> That he understandeth and knoweth Me,
> That I am the Lord who exercise mercy,
> Justice and righteousness, in the earth;
> For, in these things, I delight,
> Saith the Lord."
>
> —Jer. 9:22-23.

Mind-study pursued for its own selfish ends is akin to materialistic science, content with the gathering of facts. The realistic scientist finds only the phenomena of life but gets no glimpse of the spirit of Love in back of the known. He notes his impressions and places them in their categories. This is book-knowledge that does not satisfy the yearnings of the heart. No love attends to vivify the cold facts into a living unity. Science has never brought genuine solace to its votaries. It has whetted the mind and trained the logical faculties. But it has never sent the God-thrill into the human soul. All knowledge, even encyclopedic, cannot make a man better or bring him closer to his God. "It is a vanity and a striving after wind, for in much knowledge there is much vexation and he that increaseth wisdom increaseth sorrow." Something is missing in mind-search and this is Love, that comes from God and is God. This is the touch divine that imparts glow and meaning to mere study of truth. It is the fire from the altars of the living God that illuminates the temple of science. It is the flash of the magic power that

drives forth ennui and world-weariness, ensuing from over-intellectualism. The pessimism of a Hugyhens of whom it is said that "he hated life and its eternal bêtise" is unknown to the lover of God and man. The Jewish note of optimism came from our inspired thinkers who found God in the heart as well as in the mind. The strange pessimism of many of the brilliant men of letters is not discovered in the spiritual writers of the Bible.

Without Love, which is Feeling, the mind is one-sided and extreme. It reveals only the negative pole of logic. Truth is not an intellectual element for personal service. This may be science but it is not religion. These cognitions, based only on reason, are like the apples of Sodom, beautiful on the surface, but turning to ashes at the touch of the hand. Love is the final object of mental search and spiritual science. The healing message of faith cannot be brought unless you are filled with this inexpressible Love for all men.

"He prayeth best who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

—Coleridge.

To feel Love means to harmonize all truth into a radiant system of spiritual power. Love implies the healing function for Love sees no evil or wrong. It is the instant recognition of the good and perfect. With this power, as suggested, you can go to places of misery and carry the light of faith. The man with Love in his heart comes to the sick and the sinful

and images only the ideal type of manhood and womanhood. He visualizes the child of God as free from blemish. Love knows no blame nor censure. It speaks only in accents of mercy and kindness. It touches the bent frame of distorted humanity and resurrects it into new life.

The sunbeams went forth to find the dark places of which they had been told by the mother-sun. Children of light, they could not understand how any gloom could exist. In their curiosity to discover these strange conditions, they set out on their pilgrimage. Yet they could not find the dark and dreary spots, for wherever the sunbeams penetrated, these spots were illumined by their brightness. They continued their search over the whole world and failed in their quest. Love is this sunbeam of God that knows no evil because evil cannot exist where there is Love. In the alembic of Love, all hatred, malice, anger, jealousy are melted. Love is the great solvent of life, the healer of the ills of body, mind and soul. Love cures because it is the divine healing power. Love forgives and forgets because it partakes of the nature of God. Love exalts the needy from his lowliness and raises the poor from his low estate. Love is of God and in God. This is the message of spiritual Israel, speaking through the Bible:

"Set me as a seal upon thy heart,
As a seal upon thine arm;
For love is as strong as death,
Jealousy is as cruel as the grave;
The flashes thereof are flashes of fire,
A very flame of the Lord.
Many waters cannot quench love,
Neither can the floods drown it;
If a man would give all the substance of his house for love,
He would be utterly contemned."

—Song of Songs 8:6-7.

CHAPTER XVII.

Jewish Science Miscellany.

Absolute.

The Absolute is another term for Perfect, Unchanging Being. The relative is the world of change. The Absolute embodies *Being* and the relative *becoming*. The relative, therefore, pertains to time and space. It is concerned with phenomena or changing events while the Absolute is never-changing Reality, Power or God. We distinguish between Being and existence, Absolute and relative, Real and actual. To transform the relative into the Absolute, the actual into the Real is the purpose of spiritual science. As we grow in consciousness of God and realize that He is Life, Love and Light, we come nearer the plane where we cause the spirit in us to create youth, joy and well-being.

Affirmation.

The Affirmation is an ideal statement, made for the purpose of stimulating the creative work of the spirit and the action of the Sub-conscious mind. Affirmations may be divided into two classes, absolute and relative. Absolute Affirmations are made from the standpoint of perfect being. In this form, one may say, "I am well. I am strong. I am happy." Relative Affirmations are made from the standpoint of change or growth. In this form, one may say: "I am growing better, stronger, happier." The Absolute Affirmation is based on being, the relative on becoming.

The Affirmation makes firm an ideal attitude of mind so that it may be translated into the actual. This mental attitude should not be occasional. It must be so regular that Affirmation becomes part and parcel of the Sub-conscious mind or in other words a fixed habit. The change in the inner life will create the outward correspondence. First, comes recognition of a particular ideal; next, repetition of the ideal, then the realization by the inner soul. In the end, will come the practical manifestation. By Affirmation, coupled with visualization, one may transform the psychic into the practical, the ideal into the actual. Remember that texts are only vehicles to be used as the means of stimulating the creative spirit to action and realization.

The following fundamental Affirmations are suggested for the student:

I am the child of God.

I am made in the image and likeness of God.

All is good in God's world.

I am one with my Maker.

I am the master of my mind and its shifting states.

I am not dominated by fear, worry, or belief in evil.

I am calm in the consciousness of God.

I radiate joy, harmony and success.

The power of God enables me to overcome all wrong states and emotions.

My mental powers are growing each day.

I am increasing in wisdom, truth and understanding.

The "beauty of holiness" fills me with a sense of moral strength.

I cast off all poverty thoughts and see the wealth of divine creation.

I am the master of my complete resources—body, soul and spirit.

I assert my divine birthright and declare myself well. radiant and happy.

I know that my Redeemer liveth.

Health, Joy and Success are my Divine inheritance. (The student is also referred to the fine Affirmations found in the chapter—Biblical Texts for Silence and Affirmation. Many of these texts should be memorized until they become incorporated into the consciousness. "The Suggested Thoughts for the Silence" can also be used as Affirmations.)

Atmosphere.

The Psalmist says: "He maketh the winds His messengers." This means that the very ether is the means by which the Divine Mind manifests itself. The ether is not only the medium of physical laws, but through it the mind gives forth its subtle emanations. There is a mental atmosphere in which the personality has its being. We can charge this with vibrations of love, light and power, by thinking corresponding thoughts and directing all our activities in the light of these thoughts.

Your mental ether is the sum total of all your thoughts and sentiments. You radiate inward power, in proportion to the spiritual degree that you have attained. Your effect on others will be the extension of your mind-life. If you think faith, you will convey this belief by your very personality. Your conviction of inward power will communicate itself to others by look, gesture and word. Dickens says that the very houses of people take on the nature of their

peculiar personalities. The more of God in us, the more we radiate the Godlike qualities. The spirit in you will manifest itself to others. "As a man thinketh in his heart so is he," through the subtle ether that carries every soul-thought. Think God and you will radiate God. Think joy and you will be a radio station of optimism. Think health, and you will radiate perfect well-being.

Atonement.

Atonement means literally at-one-ment, or the state of perfect union with God. Union with God is a prime requisite of Jewish Science. At-one-ment is the practical expression of the belief in the Unity of God. To be at one means to grasp the underlying unity of the universe. This is a step to the attainment of the perfect union with the Divine Spirit. This complete union brings the sense of harmony into life, and removes discords of sin, sickness and lack. In the Perfect Being of God, these states cannot exist. Unity is the basis of all spiritual effort. Be at one with life, so that the sense of God will permeate the whole self. This consciousness of union will bring Life, Power and Wisdom. It is the translation of faith into the terms of real strength.

Attention.

Attention is one of the ground rules of psychic life. Without attention, no subject can be mastered. The mind must address itself directly to the object at hand. Full attention must be placed on every thought that can bring health, happiness and success. "This book of the law shall not depart out of thy mouth but thou shalt meditate on it day and night.

Then thou shalt have good success." Cultivate the power of attention, by mastering the Conscious Mind, so that it can control the Sub-conscious Mind, that obeys it implicitly. If the attention wavers, the under-mind will be lethargic. Are you seeking health through the word of God as contained in the Bible? Attention to the Great Physician will surprise you by the subtle change in your body, and the coming of "the sun of righteousness with healing on its wings." Attention is the fundamental rule for the student of the Bible and religious psychology.

You can develop your power of attention just as you can develop any other faculty. Go into the Silence with one dominant thought and let your mind dwell on this abiding idea. Take a text from the Bible and look at it for a long time until it is imaged in your mind. The text will be photographed on the mental camera, until it becomes an ever-present ideal. It will strengthen your power of attention and your mind will be fixed at your will on any topic desired. Let a thought possess you until you are master of it. Apply this renewed power to the thought of health or joy. Concentrate on health-thoughts, and you will find that you have initiated the process that will bring fulfillment.

Attraction.

The law of Attraction ramifies the entire universe. By Attraction, the cosmos is held in order, and the very star-worlds kept in their orbits. The world of matter exists only through the attraction of the various elements. By coherence, all objects and beings are held together in their particular existence. Without attraction, the whole world would

collapse. What we call a solid, is only the expression of the law that binds together the infinitesimal parts, making the whole. There is a spiritual force, that controls all physical life and matter. There is really no solid in nature. It only appears to be so.

It is not strange that the force of attraction is found in man. You, too, have the inherent power by which you can draw to yourself the people, the conditions and the events with which you have established inner relationships. You can attract to yourself just the elements that you need for the well-rounded life. If you seek prosperity, you can draw upon the visible and invisible forces of Being. You can attract the people who will fit into your view of life. You can become attractive if you apply yourself to the mastery of the laws of the mind. First of all, think health and you will attract the healthy-minded, with whom you should associate. Think success, and you will draw, as a magnet, every element for your victory over circumstances. Develop the power to polarize the men and measures that will bring you joy and harmony.

Attunement.

Attunement is finding the divine harmony at the center of life. To come into tune with the Infinite, we must refine our nature until it becomes like a delicate instrument, sensitive to every vibration from the Harmony of Harmonies. Through prayer, we can find God, for prayer is the divine medium whereby we become attuned to the Almighty, losing ourselves in the universal and receiving intimations of the Infinite and Eternal. Whatever will spiritualize life, will attune the soul to the divine diapason that is played by the Great Harmonizer,

on the instrument of creation. Prayer and meditation will harmonize us with the song of life. In the Silence, too, we can take up the harp of life and draw forth the strains of the Over-Soul. Tennyson has phrased the art of attunement in these lines from Locksley Hall:

> "Love took up the harp of life,
> And smote on all its chords with might,
> Smote the chord of self that trembling,
> Passed in music out of sight."

Axiom.

An axiom is a self-evident or *a priori* truth that requires no demonstration. Things equal to the same thing are equal to each other—is an axiom. The belief in God is an axiom, implicit in the very nature of Being. As unfolded in the chapter, "Nature and Power of Faith," the God Idea is a pure intuition of the mind or consciousness. It is axiomatic that God exists as Primary, Creative Cause, All-Good, All-Loving, All-Present, All-Knowing, All-Powerful. This is the truth of all truths. From this axiom, are deduced other axioms or primary truths. These are both positive and negative. The student is urged to consider carefully these basic principles; if possible to memorize them, and especially to use them in the Silence in constant demonstration of life, joy and success.

God is One. There is no other.
God is Holy. There is no imperfection in Divine Mind.
God is Good. There is no evil in Divine Mind.
God is Spirit. Matter is the manifestation of spirit.
God is Health. There is no sickness in Divine Mind.
God is Strength. There is no weakness in Divine Mind.
God is Abundance. There is no lack in Divine Mind.

Beauty.

True beauty is not an external trait, but the expression of an inward quality. This beauty is revealed when one's thoughts are strong, pure and harmonious, and one's emotions wisely selected and unfolded. With an understanding of the principles of spiritual suggestion, beauty will manifest itself. One may possess a beauty that expresses the wholeness of body and mind. The word "Beauty" is found often in this sense in the Bible. It must not be confused with the references to physical beauty. In its finer meaning, it indicates the spiritual power that manifests itself as a thing of beauty, and a joy forever.

In his lament over the death of Jonathan and Saul, David said very exquisitely, "Thy beauty, O Israel, is slain on the high places." Here David had in mind the flower of spiritual beauty.

The Psalmist employs a similar thought when he sings, "Worship the Lord in the Beauty of Holiness." This phrase is often used in contrast with the ruling passion of the Greek, who sought "The Holiness of Beauty." The Beauty of Holiness—wholeness—creates in body, form and face a spiritual condition of peace, joy and enthusiasm. It is the light that shone on the face of Moses as he descended from Sinai. It is the sign of the *Shekinah*—the Divine Presence. God-Power gives to the features a rare harmony of health and happiness. The very soul seems to shine in the countenance, illumined with the light of faith and godliness. This is the meaning of the verse from the Psalms: "Let the beauty of the Lord, our God be upon us." Let the God within so dominate the con-

scious and Sub-conscious mind, that every lineament is alive with divine force. The beauty of God is the translation of the Super-mind into the actual stuff of human life. It is not a far-off, mystical process but the result of the application in prayer and spirit of the principles of divine life. The same thought is expressed in the Psalms: "Strength and beauty are in His sanctuary," the temple of the inner spirit, attended by the priest of true devotion.

Being.

There is a clear distinction between *Being* and *existence.* Being is the Absolute, Perfect or Unchangeable, "the same yesterday, today and forever." God is Being or Absolute Eternal Spirit. Existence is derived from the Latin word, *existare,* which means "to stand out from." Man exists or "stands out from God." This does not limit man's ability to express the Absolute in states of consciousness, for he is the image and likeness of God. By knowing that God is the great I Am That I Am, and dwelling on the thought of the Absolute as Life, Love, Light, Beauty, Harmony, Wisdom, Strength, man expresses these qualities of Perfect Being and through his I Am center manifests the divine in its varied aspects.

Birth.

Birth is not merely the moment of our entrance into life We are born every moment, for we have the power to re-create body, mind and soul. The new birth means the conscious effort to change our thoughts and actions, so that they are re-born. Each day is a natal hour, for we can throw off the coils of our old self and emerge from the cocoon of past habits.

We cannot live unless we change, and we mature only when we change ourselves endlessly. This is the teaching of a modern Jewish psychologist, Henri Bergson, in his "Creative Evolution." Creation does not begin or end with one divine act or fiat, but is proceeding from moment to moment, ever-unfolding. This thought is found in the Evening Service of the Prayer Book. "He reneweth each day continually the work of Creation." In this sense of continuous re-birth, we do not measure our life by seconds, minutes or years, but as a constant unfoldment of the God within. We do not estimate our life in the conventional form, and mark off youth from old age. In the mind and soul, there is no age. We can be old when our years are few, and young when our years are many. Youth is the creative state of the active mind. By the power of creative suggestion, we can renew the body, and give to each cell the electric throb of vitality. We are as old as we feel or think. In the Science of the soul, there is no aging-process. By thoughts of joy and youth, we can actually rejuvenate our bodies and re-create our physical life from time to time. The body will obey every life-giving incentive that we give the Sub-conscious mind, for just "As a man thinketh in his heart, so is he."

"We live in deeds, not years:
In thoughts, not words:
In feelings, not in figures on a dial.
He lives most, who thinks most, feels the noblest, acts the best.
Life is but a means to an end, and that end, beginning and
means to all end, God."

Body.

"I will give thanks to Thee for I am fearfully and wonderfully made;
Marvelous are Thy works;
And that my soul knoweth full well."

—Psalms 139:14.

This fine passage from the Psalms expresses the Biblical view of the body, in its relation to God or Spirit. The Psalmist recognizes the body as the creation of God, "fearfully and wonderfully made." This reveals an unusual knowledge of the sciences of anatomy and physiology. The study of the human body is a revelation of the Spirit of God. In every part of the human frame, supreme intelligence has left its mark. As a mechanism, the body is a testimonial to the Divine Mind, for it is a perfect system of mind and matter. The new psychology has added to the technical knowledge of the body the explanation of the laws through which the organs function. It has discovered that the body is as much mind as matter; that it is the outward expression of an abiding spirit that controls the physical part. The body is not static, but susceptible of being molded into richer states of well-being and nobler proportions.

Because the body is really the temple of God, it is plastic and mobile. It changes and is changed as the central mind gives out its manifold suggestions. It is the servant of the Conscious Mind and not its master. Therefore, Health is a consciously posited state. It is not the effect of blind force moving in the mere physical parts, but the natural Godlike expression of the mind-state that revels in the praise of God for His blessings on man. We read in the book of

Judges, "As a man is, so is his strength." In other words, a man may determine the exact state of his body and bodily functions. He can send the dynamic thought of health into every cell for each cell is alive with mind-force. We also read in Proverbs: "A tranquil heart is the life of the flesh, but envy is the rottenness of the bones." This is a further application of the law of mind. The wrong emotions generate dis-ease by weakening or disturbing the natural secretions of the body. Envy, hatred, deceit, and all ungodly states, have been proved by medical science to produce abnormal conditions. In the light of the new psychology, the body should be viewed as something to be blessed, prized. The purity and worth of all its functions should be clearly recognized. The body is vitalized and improved by the power of true appreciation. Praise of the body has a healing effect. In it we should see the work of God, and through it, feel our oneness with the Maker.

Cells.

The body may be compared to a building. As a structure is composed of many stones and bricks, the body is made up of myriads of cell-units. These cells are not only of many kinds but highly responsive and intelligent. Modern biology has proved that there is psychic life in the smallest micro-organisms. The cells are not mere collections of matter but reveal the dominant law of life-continuous change. "The older cells are being constantly replaced by stronger ones but each cell is being subjected to a constant molecular and atomic renewal." The study of cell-division, multiplication and rejuvenescence, is illuminating. From the standpoint of

psychic law, the cells afford the finest opportunity to the individual in whose body they dwell of making them happy. Happy cells make for health and happiness. They respond to every suggestion of love and wisdom. Through the cells, we can build the body beautiful and harmonious. The cells are merely smaller bodies, controlled by the spirit. They are mental, amenable to thought and feeling. When we think hope, joy and health, we inspire each separate entity with new life and power. The Sub-conscious mind, when it receives the suggestion of strength, sends the electric current through every fibre. This is the state when we feel fine and exalted. Vibrant thoughts, intense interest, inspiration and enthusiasm, will permeate the whole body and rejuvenate each part of the holy temple of the spirit. This is the meaning of the song of the Psalmist when glowing with the joy of life, he declared:

"Bless the Lord, O my soul,
And all that is within me, bless His Holy Name."

Character.

Character is derived from the Greek word, which means "to engrave." Character is the spiritual something that is consciously written on the tablets of will, habit and memory. While tendencies to the right may be born and inherited, the real character is built up like a structure. Through the passing years are gathered the moral elements that go into this temple, not made by hands. Character represents a gradual increment of the right thoughts and modes of life. To dwell on an ideal, without putting it into the storehouse of the Sub-conscious mind, is fruitless. Every noble impulse should be

gripped and affirmed until it becomes a part of the ethical self. By Affirmation, the character may be modified and improved. The Jewish conception of Ethics is straight and positive. "Ye shall be holy, for I, the Lord, your God, am holy." God represents the perfect standard of right. He is the moral norm—the highest pattern towards which man should aspire. He represents All-Goodness. This divine ideal should be kept in mind, constantly affirmed with the full belief that the higher standard can be made habitual. The God-urge in man will impel him to climb the spiritual ladder on which the angels of new resolutions and acts ascend and descend. With feet on the earth of reality, he can build the spiritual structure of character—a sign of the God in man, a proof that he is made in the image of God.

Matthew Arnold asserted that "conduct is three-fourths religion." Job phrased the same thought when he declared:

"Behold, the fear of the Lord is the beginning of wisdom;
To refrain from evil is understanding."

Micah has given another sententious definition of Religion in the verse regarded as the essence of Judaism:

"It has been told thee, O man, what is good
And what the Lord doth require of thee
But to do justly, and to love mercy, and to walk humbly with
Thy God."

Cheerfulness.

Cheerfulness is one of the best antidotes for weakness of body. It is the mind-state which galvanizes the whole being with life and joy. In the process of healing, cheerfulness is a valuable asset. This is the meaning of the pointed Proverb:

"A merry heart is a good medicine,
But a broken spirit drieth the bones."

There is an intimate bond between the mind and the body, through the working of the Conscious and under-mind. By the power of suggestion, we can actually mirror our feelings in our physical organism. This is Mental Chemistry—the law of cause and effect. Just as we think, so will we be. If we are cheerful and buoyant, we will look at the world through rose-colored glasses. If we are miserable and misanthropic, we will see life darkly. Cheerfulness may be cultivated and developed if we have the real faith, "a scientific optimism," based on the knowledge of the essential goodness of Creation and Humanity. If we have such abiding faith, we will find sermons in stones, books in the running brooks, and good in everything. Cheerfulness is a real spiritual quality. It is the compass that Israel used on the seas of world-dispersion by which he kept the ship of his existence pointed to the North Star of the Divine Presence. Cheerfulness is the emotional phase of religion and as such should be instilled into the heart.

Concentration.

Concentration is the power to center the mind on any given object or ideal. In Jewish Science it consists of the practical use of the faculty of attention, in which the mind is focused on an idea, affirmation or attainment. By constant practice, the mind can be quickly directed from an outside object to the inner thought. The Conscious Mind can command attention like a drill-master and bring the whole armament of the mind to bear on the subject to be considered.

Ability to grasp essentials is also one of the prime requisites of concentration. The mark of a strong mind is the use of power along creative and constructive lines. Interest is also one of the psychic qualities that may be aroused by concentration. At first, a subject may seem dry and flat. Gradually the subject is vivified as the mind discovers new sources of interest. Intense concentration will be worth while, especially in the healing process. Many a skeptic regarding mental healing fails to help himself because he will not concentrate on the definite plan of spiritual relief. Naturally, he becomes discouraged and ridicules the whole system. If he would give only a little part of the time to spiritual thought, that he gives to worldly matters, he would find a complete demonstration of the power of faith and religious suggestion.

Confidence.

Confidence is the personal side of faith. It is derived from the Latin word, *fides,* "trust" or "faith." No one can be truly confident unless he is backed by the strong belief that God is the well-spring of his life. This truth was recognized by the Book of Proverbs, so rich in Jewish psychology:

"In the fear of the Lord, a man hath a strong confidence
And his children shall have a place of refuge."

Confidence is the fruitage of real and abiding trust. It is the sign-post to the world that a man knows just where he is going in his life-quest. Many men fail because they have no steady faith. Of them, it can be said as Jacob said of Reuben.

"Unstable as water, thou shalt not excel."

The confident man must succeed. His very manner inspires confidence in others. He magnetizes those about him

and radiates trust. He rises from place to place, because he has applied the exact laws of mind. "In quietness and confidence, shall be your strength." Isaiah understood the law of life, for he defines strength as silent growth in the soil of religious confidence. Religion is derived from the Latin root, *religare,* which means "to bind." It is the binding of man's personality to God. True Confidence is the sign that a man is directly bound to His Maker. In thought, speech and action, he reveals the inspiration of God. He meets life bravely and serenely, knowing that he is attended by the invisible forces of spiritual strength. He sees life whole, and discloses the spirit of God in his daily conduct. Health, Happiness and Success are his portion—the symbols of the quiet confidence, assured by Faith. He realizes the motto of Job:

"Is not thy fear of God thy confidence
And thy hope the integrity of thy ways?"

Consciousness.

"The spirit of man is a lamp of God, searching the inward parts." (Prov.)

This is the Bible's clean-cut definition of mind or consciousness. Mind is divine in origin and operation. In every sense, it reveals its higher source. The human spirit is a lamp that searches the inner life, that it may build it into forms of harmony and beauty. There is no fixed limit to the groping of the mind for self-expression. Our entire life may be summed up as Consciousness or what the Bible calls knowledge. The history of man is the gradual evolution of Consciousness ever manifesting itself through the conquest of mind over matter.

"Nature crescent grows not alone in thews and bulk
But as this temple waxes the inward service of mind and soul
grows wide withal."

—Shakespeare.

The work of Jewish Science is to create a practical Consciousness filled with wisdom, love, happiness, youth and success.

Creation.

Creation is not only the moment when the divine Word was spoken that brought cosmos out of chaos and light out of darkness. Creation is eternal and constant. "God renews each day continually the work of Creation." The universe is in a state of eternal evolution. There is no moment of inertia in the natural world. Man is a living soul, made in the image of God. He is, not has, a living soul. Man, too, is a creator. He has all the elements of creative power, intelligence, will, desire, power of idealization, the force of attainment. Man can image any given object, and so adapt his mental processes that he can turn the invisible into the visible, the imagined into the real. All civilization is a memorial to man, the creator. There is not a scintilla of culture that does not represent actual achievement. Language is a human production. It is a tribute to man that no people has been found without a developed system of speech. Most remarkable is the fact that some of the rudest groups, such as certain African tribes, possess as rich a vocabulary as modern races. All languages represent actual thought-production. What a testimonial to the divine spirit, searching the dark places of the earth! What is true of language holds of every department of life. From the Stone Age to the Age of

Electricity, man has conquered every element of nature, until he is today master of the earth, the seas, the waters under the seas, and the air. Yet, man's progress is simply creation within ever-expanding limits. It represents the victory of mind over matter, of spirit over brute force. Why detract from human potencies, and decry a further step—the extension of mental power into the domain of the inner life! Why withhold from man the right to conquer himself—the final step in evolution. Why declare man a "son of God" in the synagogue, and outside its portals deny the privilege of realizing all God-given powers? If the Bible means anything, it is the book of the rising child of the Eternal. If prayer is purposeful, all forms of Divine worship have only one end—the consecration of man to the spiritual life—the complete unity and harmony of body, mind, heart and soul. Surely, this aim is not too large in the light of human achievement. The creature who could rise from the Caliban or primitive man, can find his way into the Temple of the inner life, so that he may be the priest of a New and Stronger Consciousness of Self. Jewish Science leads our people in a spiritual renaissance.

The conception of Creation as a continuous process, in God and man is a distinctly Jewish offering on the altars of faith and the higher life. That God is ever-creative, that man sharing the God-Essence is also creative, is a pure intuition of the genius of Israel. That healing is possible through man's creative power, is an original Jewish idea. Creation is not a Scriptural event, but an ever-flowing process of renewal or re-creation.

"Thou sendest forth Thy spirit,
And Thou renewest the face of the earth."
—Psalm 104:30.

Desire.

Desire has been called "the prophecy of fulfillment." A desire is the sign that the spirit of life is stirring. But a mere emotion, desire yet paves the way for real achievement. These yearnings appear in a strange way and at odd moments. No doubt the Sub-conscious Mind has suggested these impulses, for this mind is the seat of all feelings. Even as the spray is cast up, likewise our desires are suddenly projected above the level of our conscious self. Beneath the spray, is the tide elemental and permanent. Beneath the mind, is the sure spiritual purpose, into which we should fit all our desires, wishes, and aims. We must, therefore, select our desires, to see if they are worth while. In this sense, we can appreciate the Biblical thought. While the words are put in the mouth of Pharaoh, yet they contain a truth: "Not so; go ye now that are men and serve the Lord: for that is what ye desire." (Ex. 10:11.)

Desire when directed to a higher purpose, should be encouraged, so that from it the right action may ensue. Desire thus feeds the will, and the will gives to the wondrous machinery of the mind the urge of energy, that produces just the results needed for self-improvement. In the web of psychic life, desire is the first thread fine and tenuous that spins itself into the stuff of health, joy and success.

Dream.

Dreams are one of the most interesting of psychic subjects. In the Bible, they play an important role. Through dreams some of the highest truths of religion have been unfolded. Such revelations can be explained through modern psychology. Dreams are the pure product of the Sub-conscious mind. While the mind is at rest, the under-mind that never knows sleep is busy in projecting its fancies. In dreams, the Sub-conscious mind projects its own plans and purposes. These are colored by the personality, for dreams reflect the mental and moral nature of the individual. In this light we can understand the dreams of Joseph. He was a youth, filled with ambition, who felt the God-urge to self-fulfillment. He was fired with a real purpose in life. Joseph was psychically alive. From such a soul emanated the famous dreams. They reveal the desire for place and power. We are told that his brothers hated him for his dreams. When he came near them at Dothan, they exclaimed, "Behold, here comes the dreamer of dreams." This is the epithet that has been hurled at every progressive thinker. The men who leave the beaten tracks and reach out for the new are always called visionaries. Yet, these very dreamers have given the world more than myriads of so-called practical men, satisfied with things as they are.

Dreams sometimes reveal marvelous intuition of truth or knowledge of simultaneous events. This insight can be explained in the light of our knowledge of the Sub-conscious mind. For this is the mind that can telepath, sense or cognize through time and space. All thought-transference is effected through this mental medium. When dreams seem to

presage coming events, they are simply the expression of the telepathic finding of the secondary mind. Modern psychology accepts fully the theory of telepathy, and there is hardly a person who has not had experience of a telepathic nature. Dreams have played their important part in the intuition of truth, and can be utilized for spiritual benefit. The suggestions that we give in our waking hours will work in our under-mind, and shape themselves into our dreams and visions. We can control our dreams by shaping our emotions and desires. This is what the Bible means in the saying: "I was asleep, but my heart was awake." You can be in sound sleep and yet be spiritually awake through your Sub-conscious Mind that will give forth dreams and visions. Your heart, the seat of your emotions, never sleeps, because the feelings are part and parcel of your under-mind.

Education.

Education is derived from the Latin word—*educere*—which means "to educe," or "draw out." The true education consists of the process of drawing out the essential principles by which man may live. The real purpose of education is not the acquiring of facts. A well-stored memory is not the sign of true education. Education should include the training of the finer faculties by which a man may adjust himself to ever-changing life. The reason, the will, the desire, should be educated so that they will furnish the means of grappling with every problem that presents itself. In other words, education should lead to the development of the God in man. This means the well-rounded mind, in which the intellectual, the moral and the spiritual have been trained in unison.

Education is called among Jewish people—*Talmud Torah*—or the Study of the Law. Here, the word *Torah* represents the entire range of thought, as found in the universal literature of Israel. No people have laid more stress on the proper training of the young. From the time of Moses who commanded the people to teach "the Law diligently to their children," the Jews have been distinguished by their love of learning and passion for education. Davidson, in his masterly work on "Education," states that the ancient Jews were the first real school-masters. While other nations were groping in the dark, the Jews of Biblical and post-Biblical times had worked out a system of child-training. While deficient from the standpoint of modern pedagogy, the Jewish methods far surpassed those of their contemporaries. The subject-matter was limited, but the goal was high and noble. The object was to develop the moral and spiritual powers of the individual. Reverence and Righteousness were the pure ideals.

Since the Second Commonwealth, the Jews have maintained a continuous educational life. The school was the most important part of the communal activities. According to the *Schulchan Aruch,* the code book of Rabbinical law, a synagogue may be torn down, that a school may be built from the same material. The Rabbis declare "The world is preserved only by the breath of the school children of the wise." No matter what were their conditions, the people kept alive the Study of the Law and made the utmost sacrifices that their children might be instructed. We have outgrown the pedagogic limits of the older Judaism in the modern world, for the public schools and colleges have assumed many of the

functions of the *Cheder* or Academy, but in the light of the new psychology, we can find in the older system the pure end of all education—the development of the soul. Modern education has emphasized the intellect to the detriment of the spirit. Through the revival of Jewish psychology, we can correct this mistake and re-establish in the synagogue and religious school the system of spiritual training.

Enthusiasm.

Enthusiasm is truly a God-given quality. In fact, it means literally, "the state, filled with God." The Greeks called one "enthused" who was possessed by the gods. In this afflatus, the whole being was intensified. All powers were stimulated to the highest degree. The soul was vitalized until it reflected the Divine. The ideal of enthusiasm was known to Israel, for all the great men of the Bible were God-intoxicated. Filled with the sense of the Divine Presence, they were inspired to speak the word of God. The Jewish prophets are examples of an intense enthusiasm. Stirred by the God-urge, they were intensified in their power to interpret the message of faith and character. They felt that God's power filled their souls, and because He was with them, they knew no fear of man nor monarch. Jeremiah was called to his prophetic office as a youth. He hesitated to answer the summons until God spoke and generated him with enthusiasm to go forth. All the seers of the Bible were God-enthused men, who fairly glowed with the radiance of the divine inspiration. The prophetic call meant that they were lifted from thought of self to the contemplation of the Eternal Cosmic. Once

touched, as Isaiah, by the light from the altar of the Almighty, they became inflamed with the very fire of God.

In the account of the inauguration of Joshua, we are told that God used these words: "Be strong and of good courage; fear not for I, the Lord thy God, will be with thee whithersoever thou goest." When God enters the soul, we too may be enthused. For faith is like dynamite. Touched by the fire of God, faith will destroy indifference, and sweep before it all obstacles. We cannot achieve without enthusiasm. Life becomes drab without this intense force. With enthusiasm, we know no let nor hindrance. We are driven as if by an invisible force and cannot tarry at the wayside inns of frivolity. Success is largely the result of intense enthusiasm. Enthuse over your work. Life will cease to be an arid desert. Discover on the mountains of God the eternal snows of faith that you can bring down into the Sahara of an empty life. Let the living waters of God rush through your being so that the desert will become like a garden. Enthusiasm may be likened to the waters that irrigate. Whatever these streams touch will take on new life. Likewise, enthusiasm will re-vivify the soul that has lost purpose and galvanize a life into new thought and action. This is the pouring out of the Spirit mentioned in the Prophets. God pours His power into souls that are attuned to the spiritual strain so that there comes the blessing of strength, joy and success.

Environment.

We are accustomed to think that our surroundings are things in themselves, as if apart from us. Environment is the

expression of the inner life. The mind alone makes our environment. We reflect in our external life exactly our inner states of mind. Our environment is a projection of our mind, just as the shadow is the projection of our body. We can change our environment, if we are willing to progress. If we remain static, we will present the same picture year by year. Monotony will characterize our life and there will be no flash of the novel. We will become stagnant and move in an endless circle.

We can transform our whole life by receiving new impressions. By losing the old, we will find the better life. Not living in the dead past, we will see the rosy dawn of an ever-beckoning present. The sunset is not the end of light, but merely the presage of a greater tomorrow. The need of changing one's surroundings was recognized in the life of Abraham. Living in a Semitic world of idolatry, he discovered the truth of God. He swept his thoughts clear of old prejudices and permitted the light of truth to enter. He soon found himself surrounded by influences that could not be moulded. Then, came the divine charge that meant the birth of Judaism. The call to change his environment came in clear and ringing tones:

"Now the Lord said to Abraham—
Get thee forth from thy country, and from thy kindred, and from thy father's house unto the land that I will show thee. And I will make of thee a great nation, and I will bless thee and make thy name great; and be thou a blessing."

—Genesis 12:1-2.

Faith.

Faith is called in Judaism, *Emunah,* derived from the Hebrew word *Amen,* which means "It is sure or certain." Faith is the absolute certainty of the existence of God. It is not a blind belief, but the outcome of pure spiritual perception. Just as all the laws of nature are invisible, the God-truth must be grasped by the power of Intuition. We think God because we must. Without this belief, we could not conceive the universe as a unity. Faith is the psychic something that is inevitable in our very consciousness.

Judaism declares that there is only One Holy and Universal Spirit, the I AM THAT I AM. The faith of Israel boldly asserts that a divine mind created heaven and earth and that this self-same Power made man in the image and likeness of God. No attempt is made by the author of Genesis to prove that there is a God. The God-idea is intuited by the writer in his effort to explain the mystery of being. To admit that the God-idea is an intuition in no wise detracts from its truth or validity. The process of assumption underlies every system of philosophy. Science, too, builds its practical superstructure on a hypothesis, the existence of an atom or electron or ion. Yet, no microscope has ever detected the smallest form of matter which cannot be divided *ad infinitum.*

The Jewish idea of faith is not merely doctrinal nor abstract. Faith is the dynamic principle that affects the whole life. It is not an abstraction, but a living pulsating principle. The Psalmist calls the infinite God "The Living God." He cries out for the living deity, not for the intellectual formula. In the Bible, God is almost personified. This tendency

to anthropo-morphism or the humanization of God often runs to extremes, for every attribute is applied to the Creator. He is called Rock, Strength, Power, Father, the Most High. The reason is that human speech is too finite to find the exact term for the deity. In his ingeniousness, man must select the highest phrases and apply them to the Eternal. In back of this process, is the thought that God lives in the life of man as the force making for health, peace, joy and righteousness. Inevitably, Jewish thought associated God with *Chayyim* or Life. God is, therefore, called the Healer of the sick of His people, Israel.

The classic statement of this truth is found in the Prophet Isaiah of Jerusalem, *Im lo taaminu, lo taomenu.* "If ye will not have faith you shall not be established." (Isaiah 7:9.)

We may paraphrase this: If you cannot say, it is certain that there is a God, you cannot have it said of you that you are a reality. In other words, Isaiah teaches that without faith, there can be no orderly normal human life. This is the basis of Jewish Science which connects the God-Idea with every phase of life. Nothing is removed from this divine influence. God is in all, and over all, and through all. He is Omnipresent, active in every phase of the body, soul and spirit. He is the very law of being and the knowledge of His ways is the knowledge of life.

From our standpoint, faith must be re-vitalized into an agency that will bring every ideal condition. This is true Judaism, not foreign to the genius of our people. The God-Idea, as the agency in healing, is the original conception of the Jewish Bible. It is a literature par excellence of faith and faith-cure. In it, "the way, the life and the truth"

were made manifest. It is the pure, undefiled teaching, not resting on the life of any one individual, but the spiritual thought, gathered by our fathers from their deepest soul-experience. Faith is a real part of Judaism and faith-help is integral to the religion of Israel.

Freedom.

Freedom is an essential of the creative life. Liberty appealed to Israel because the people were denied so often the right to the pursuit of happiness. The one event that colored their history is the Exodus. Passover is defined in the Prayer Book as *zeman charusenu,* "the time of our freedom." The work of Moses was to enfranchise an enslaved race. This was his historic task. He summed this up in the demand that he made of Pharaoh "Let my people go forth that they may serve me." This is the gist of the Jewish conception of freedom. It means not license to indulge desire and caprice, but real liberty under law. Israel went forth with a definite spiritual end. Egypt was followed by Sinai, where a moral and religious purpose was outlined.

True freedom is the right to develop the highest powers of the soul so as to attune one's life to harmony with the divine principle of being. It is the opportunity offered every child of God to find health, happiness and success. It is the sense of the infinite possibilities of mental growth. To be spiritually free means to employ all one's faculties. There cannot be real liberty, if the mind is shackled by the fetters of bigotry. The human spirit cannot be imprisoned in the closed vessel of dogmatism. The spirit of Judaism is opposed to all forms of tyranny. Freedom can lead only

Godward, for all truth is simply a facet of the larger truth. True science and true religion are one in their effort to reveal the universal God. In Judaism there is no conflict between science and revelation. What true religion reveals of divine purpose, and what true science unfolds of the secrets of life, can only tend to a greater reverence for the Supreme Being.

Genius.

"There is a spirit in man and the breath of the Almighty giveth understanding."

—Job. 32:8.

Genius has been defined as "infinite capacity for taking pains." Genius is the result of patient application to a given task. With few exceptions, the great men of the world have reached their high stage of development by loyalty to life-purposes. One seldom sees behind the scenes to note the intense drama of self-conquest. There are many unknown acts, in which the so-called genius is shaping the clay of his materials into forms of beauty and service.

Under the stimulus of self-discovery, one can grow and press on to any goal. Master the laws of mind and you will climb to undreamed heights. In you, will appear signs of power as you make your under-mind richer. There is a spirit in you that is Divine, and this gives understanding, power, wisdom. Fired by enthusiasm for your work, you will labor until you have found in yourself the genius that you have admired in others.

Many of the greatest men and women have been born with every handicap. Some have been crippled and maimed. Others, like Helen Keller, were denied sight and speech. Yet,

they surmounted the worst obstacles. The God-urge drove them on and they turned mountains into valleys. This same power can be acquired through the methods of Jewish Science, which applies the laws of psychology to rich material of Scriptures. By Affirmation and Silence, the mind may be stimulated to intense and progressive activity. Have faith and you will believe in God. Believe in Him and you will believe in yourself, as His image. Believe in yourself, and you will recognize no restraints on your unfoldment. Take the compass of self-confidence. Launch out on the seas of endeavor and find the port of victory and triumph.

"In the stillness, a talent is built
And a character in the stream of the world."

God.

The word, God, is derived from the Anglo-Saxon *gudha,* which means "the good one." God and Goodness are synonymous. God is perfect Goodness, and His creation reveals perfect Goodness. In Judaism, God and Goodness are equivalent.

Other names have been applied by all peoples to the Infinite. In the Bible, many names are used in reference to Deity. The principal terms are *Elohim* and *Adonoy.* Elohim is usually translated into English as God, and Adonoy as Lord. Elohim is derived from the word, El, which means prince, and thus suggests the power and majesty of God. Adonoy is the usual reading of JHVH. The real word is either Jehovah, or Yahveh which in turn is derived from the Hebrew word, *Hayah,* which means "to be." This is asso-

ciated with the statement in Exodus 3:14 in which God tells Moses that His name is *Ehyeh asher Ehyeh,* I AM THAT I AM. The I AM is an epitome of the Jewish conception of the Infinite. God causes all things to be and lives in man as a creative force. God is Supreme Being, and in man is manifested as Intelligence, with all its varied powers.

In the terms of Jewish Psychology, God is the Infinite Spirit of Love, Life and Wisdom. God is the Supreme Source, the Supreme Cause. He is Omnipotent, Omnipresent, Omniscient. He is also the Healer of the Sick of His People. So much for terms, for they are only symbols of that which is infinite. God is not a name, but a living power that can be found if properly approached.

"God is near to all who call upon Him, who call upon Him in truth." The more we know of the divine nature, the more we know of the working of God in nature and man. God may be found only if we realize that He is present in our whole being, as the ever-creative spirit. He is Consciousness in man and as this Consciousness is unfolded, God becomes manifest. Whatever we achieve in mind-culture, brings us nearer to God. When we will, we are expressing a divine power. When we direct our Sub-conscious mind, we are maintaining rapport with the Infinite. When we bring love to bear so as to create harmony in self, we are in tune with God. Whatever reveals conquest of mind over matter, is Godlike in nature. When we proceed by the science of mind to heal the body, we are employing God-agencies in a natural way. God is near to man when he turns to Him in intelligent use of all faculties. The Bible expresses this truth in the remarkable passage from Psalms: "Ye are God-like and children

of the Most High." Man is a son of the Creator. He reflects the Divine elements of morality and spirituality. He reveals a flash of the flame of the Almighty that can be kindled into radiance.

Habit.

"Train a child in the way he should go
And even when he is old, he will not depart from it."
—Proverbs 22:6.

This verse is a lucid statement of the psychology of habit. The author shows a complete grasp of the nature of good habits. To train a child means to instill regular habits, or modes of thought and action. Once these habits are implanted, they remain imbedded in the Sub-conscious mind, which is the habit-mind. Such habits endure, ever ready to respond to the call of the Conscious mind.

Habit, according to a modern authority, "is the acquired facility of thinking and doing as a result of persistent repetition or depth of impression." Good habits arise from definite suggestions that we make. These suggestions should be carefully selected, so that they will lead to the proper and useful ways. Give the right suggestions, affirm them steadily, insist that the under mind incorporate them into your being.

What is success but a bundle of good habits, acquired gradually. The man who achieves has cultivated the talent that he needs for his purpose. From the trained gymnast, who does the seemingly impossible, to the fine musician, all masters of arts have arrived at their power only by constant practice of definite habits. A habit is just so much

mind-power, placed in the inner temple of life. It is a divine agency by which the sanctuary of the soul is gradually built.

You can acquire any habit you please. There is no task that cannot be achieved. Defects can be overcome. Some of the world's greatest men and women started life under the worst circumstances, but by building the right habits conquered every obstacle. Success is no mystery but simply the result of obeying the laws of mind. With faith in God, we can so arouse our energies that they will be utilized in the creation of good, strong habits. Step by step, we may link our habits into a fairy-like network that will form the chain of life, joy and success. Habit is one of the links in the golden chain that binds man to God, and makes him a true child of the Most High, strong in body, clear in mind, pure in soul.

Happiness.

Happiness is the privilege of every man. It is the normal state, ordained by God. This is the meaning of the Biblical verse, "The joy of the Lord is your strength." True happiness comes from the source of Infinite Supply. All around us are the things that should make us rejoice. Yet, we may be unhappy, surrounded by the glories of life, the sunshine, the earth, so rich and fruitful, loved ones, books, music, poetry, art, the whole wonder and glory of the universe. Happiness is an inward quality. It is the joy in God that gives ultimate delight. Such joy is the source of strength—the firm hold on life, in buoyancy of heart. The Psalmist discovers the roots of happiness in abiding faith. "Happy is the man whose God is the Lord."

The joy-motif is elemental. Revive the sense of life-joy by emphasizing the God-element in your nature. By re-discovering this fountain of perpetual youth, revitalize your whole life. By making faith a real influence, establish now the reign of happiness. Let your home be re-theized, and the God-presence will manifest itself in the power of regnant optimism. What the French call *"la joie de vivre,"* or "the joy of living," is a Biblical thought, writ large and luminous on the radiant scroll of God. It is right to be happy. "There is nothing better for man to do than to rejoice and see good in all his work." Laughter is the rippling wave on the surface of infinite life. To seek and express positive joy is the normal destiny of every human being. Build a happy mind by bringing into your being every joyous element in the vast good that Creation affords.

Holiness.

"And the Lord spoke unto Moses, saying: Speak unto all the congregation of the children of Israel, and say unto them: YE SHALL BE HOLY; FOR I, THE LORD THY GOD, AM HOLY."—Lev. 19:2.

Holiness is called in Hebrew, *Kedushah,* derived from the word, *Kodosh,* meaning holy. Holiness is a special attribute of God. It is equivalent to moral and spiritual perfection. God is all-perfect in His Being. He represents all-goodness, truth, morality. He is the divine pattern of ethical conduct. The holiness of God is emphasized throughout the Bible. It is the one dominant conception that distinguishes Jewish Ethics. God is the Holy One of Israel. He is the archetype of all moral and spiritual strivings.

Yet, the self-same element of holiness exists in man. This verse from Leviticus clearly states that man too may become holy by emulation of the divine standard. The direct urge is given to be holy even as God is holy. This thought is in keeping with the teaching of Jewish Science. God-consciousness is not a mere concept but a working-basis for practical results. Faith may be translated into states of health, joy and success. Likewise, belief in God may lead to increase of moral qualities. Character is the flowering of religion. True faith must be expressed in right living. We can take the idea of holiness and by suggestion incarnate it in our everyday lives. In other words, we can reveal God in our thought, speech and conduct. We, too, can be holy like our Maker. This is *Kiddush Hasshem* or the sanctification of the name of God by prayer and true conduct. The opposite is *Chillul Hasshem* or the desecration of the name of God by impiety and wrong life. To be holy or *Kodosh* means to be dedicated to God. It implies the power to change our life, and to determine consciously our acts. It means that we can inspire the Holy or Super-conscious Mind in us to influence the conscious and sub-conscious so that it will create only Godly states of being.

Harmony.

Harmony is the music of a life perfectly adjusted to all ends. It is the result of the rhythmic response of outer life to an inner sense of serenity. The harmony within will be reflected in the harmony without. When the body performs all its functions in ease, when the mind thinks clear and straight, when the soul is attuned to God, then only do we

find the exquisite harmony of life. Sickness is a discord indicating that the instrument of bodily joy is out of tune and harsh. Ill-health will make the whole world a dissonnance. Therefore, health—the harmony of the body—must be re-established, and this is possible only through an understanding of the ways of God. Think health, and the very idea will penetrate the human system. Command the under-mind to destroy the discords in the physical self, and to sound only the chords of vibrant health and joy. Be a master of the wondrous organ of your being, with its various stops and keys and so play upon the strings that you will evoke the song of songs—the harmony of Joy, Life, Love and Wisdom.

Ideal.

The ideal is the standard that we set up so that we may shape our thought and actions. It is the pattern by which we guide our mental life to given results. In our mind's eye, we form a clear conception which we propose to manifest and realize. Ideals are the light-houses on the unchartered sea of life, to which we shape our course by day and night. Without ideals, we cannot grow or achieve. Our mind and character are the ideals that we have worked into the material of our inner self. Our mental and moral status represents a given number of thoughts that we have placed before ourselves. We are what our ideals are. A family holds its place only by the realization of ideals. The men who attain moral influence have done so only through lofty ideals, made manifest. Our culture, character, art, religion are the resultant of loyalty to definite and propelling ideals. "We are the stuff that dreams are made of."

The power of ideals is expressed in the Bible in the account of the pilgrimage of the children of Israel. Our fathers were not led by Moses on a mere excursion. They were emancipated from slavery for a definite object—the establishment of God's kingdom. This ideal is expressed in the thought that the march of Israel was controlled by the pillar of cloud by day and the pillar of fire by night. These visions symbolized their own status. Whenever they were filled with ideals, the cloud was taken up from the tabernacle, meaning that progress was achieved as a result of their inner consciousness.

"And whenever the cloud was taken up from over the tabernacle the children of Israel went onward throughout all their journeys. But if the cloud was not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and there was a fire by night, in the sight of all the house of Israel, throughout all their journeys." (Ex. 40:36-38.)

Illumination.

"And it came to pass when Moses came down from Mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face sent forth beams while He talked with him." (Ex. 34:29.)

Illumination is a spiritual process, recognized in the Bible. In this quaint passage, we read that Moses appeared to the people as if his skin sent forth beams of light. This is a beautiful picture of the illumination that takes place after moments of exaltation. The ecstacy of divine communion electrifies the soul so that it sparkles with light. The skin

glows with intense radiance. The whole countenance seems aflame with that light not seen on sea or land. Light is radiated through the psychosis of inner enlightenment. The sunlight of a true Consciousness streams through the windows of the soul, into the Holy of Holies where God is found.

That Israel may be illuminated by the God-Power, is established by an exquisite passage from Trito-Isaiah, or the third Isaiah of Jerusalem.

"Arise, shine, for thy light is come,
And the glory of the Lord is risen upon thee.
For behold, darkness shall cover the earth
And thick darkness the peoples;
But upon thee the Lord shall arise;
And His glory shall be seen upon thee.
The sun shall no more be thy light by day
Neither for brightness shall the moon give light unto thee;
But the Lord shall be unto thee an everlasting light
And thy God thy glory."

—Isaiah 60:1-3-10.

Imagination.

"The Lord understands all the imaginations of the thoughts."
—1 Chron. 28:29.

Imagination is the process of forming images of the things we wish to be or do. Only man has the power to visualize his desires. This faculty is the key to civilization. The whole structure of human life is the result of imagination, incarnated and made Actual. Imagination is the lever by which man lifted himself from the level of the brute. Picture the early man, destitute of every sign of civilized life, without language, institutions, tools, weapons and light.

This primitive creature, with only the aid of the faint glow of fancy, magically created the culture of humanity. Ethnology is the story of the works of the imagination. Every human invention is the execution of some purely spiritual design. Every useful machine is the practical demonstration of a vision in the mind of its maker. Literally, life is an extension of the faculty of imagination. Progress must be in terms of the power to build castles in Spain. The men and women, who are content with things as they are, are void of the flash and fire of creative imagination. They add nothing to the sum total of culture. They are the flotsam and jetsam on the sea of life, that merely float with the eternal stream of monotony. The individuals who have pushed forward are the children of light and imagination. This great nation is blessed by the free play of imagination. Washington and Jefferson were emancipated thinkers, who realized the Old World folly of crippling the human spirit by the chains of tradition and authority. These men of imagination threw into the seas all musty precedents and projected a new people on the limitless course of expansion. They gave the soul free play so that the intellect could create just what it willed. There are more patents issued in this country in one year than in all the rest of the world. This is because, under the sway of freedom, Imagination is allowed, like the eagle, to soar to the very empyrean of idealization. "Imagination is the air of mind." Through this power, we can reconstruct the body and establish the full condition of health. We can stimulate our vital forces, by conjuring the picture of the ideal or perfect man, whole in body, mind and soul. This photograph will be so impressed on our under-soul that it will

be written into the scroll of the sensuous and bodily. "The image of God" in us will be intensified so that we, too, can, like the sculptor, vision a masterpiece and then, guided by divine intuition, shape the clay of life into a thing of beauty and a joy forever.

Life.

True Judaism may be defined as the religion of Life. Not unduly concerned with the after-life, it emphasizes the claim of this life on the service of man. Even the cemetery is called euphemistically *bath chayyim,* "the house of life." This is due to the tendency to avoid harshness and pessimism. Life is the song of the Bible. It is stressed constantly, for Life means Good, as opposed to death, which signifies evil, or moral decay.

Life ever-increasing is the aim of Jewish Science. Life is not mere existence in the things of the moment. It is not the pursuit of empty pleasure. What the misguided call life is not the real unfolding of the vital processes. True life is the growth of the mind so that the divine potencies may be enlarged. It is an endless process of unfoldment. To love life means to find more and more of God within us. This is the entire process of psychic discovery and application. Through the knowledge of the mind, we learn that life is not a dull round of tasks, but an infinite journey towards the sunlit heights of divine perfection. We live only when we utilize our God-given powers and develop our whole nature. To grow in consciousness is to live. To find health and happiness is to know life in its fullest. Thus life becomes joyous, vibrant, inspired and creative. To attain this, the

mind is filled with thoughts of life and ever-increasing health, youth, beauty, success and efficiency.

The very love of life is a tonic that will send its vibrations through the body. The will to live is half the battle in the hour of trial. Affirm life as the all-inclusive principle and you will galvanize every part of your being. Write now a new scroll of life, the moving pen of conscious resolve never wavering in its inscription of divine truth on the palimpsest of the inner soul.

Love.

Love is the essence of true religion. The faith of Israel may be summed up in two regnant verses:

"Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might."

—Deut. 6:4.

"Thou shalt love thy neighbor as thyself."

—Lev. 19:18.

Love is the be-all and end-all of religion.

The spiritual genius of the prophets discovered that God is Love. The Hebrew word, *Echod,* or One, equals 13 and the word *Ahabah,* love, equals 13. The *Chassidim,* therefore, concluded that God who is One is also Love. God is truly Love, the principle of Harmony in nature and man. From the Father, man, the child, receives the impulse to love his fellow-man. Through Love, man repents of his past and returns to His God. This is the burden of the prophecies of Hosea—the evangelist of Love. This seer discovered, through his sad experience with his faithless wife, that by love and mercy he

could forgive the sinner, even as God could pardon Israel for his transgressions.

Love opposes hatred, envy, jealousy, anger—the abnormal states that produce discord and disease. We have discovered that the wrong emotions affect the bodily and nervous functions, and weaken the resistance of the body. Worry and anxiety are a confession that we have ceased to trust the God of Love who will protect and provide. Love is a health-asset for it bespeaks faith, joy in life, full belief that we can establish health and happiness. Love is the lodestar that leads man to God.

Magnetism.

"Personal magnetism" is the quality that makes one move as a king among his fellows. He who possesses this gift rules by the divine right of his individual soul. He focuses attention and impels others to come into the range of his influence. Yet, magnetism like every trait, is not only innate. The power may be cultivated, even as the battery may be recharged. To be magnetic means to have first of all boundless faith in God, man and self. The magnetic person is an optimist. No misanthrope has ever drawn others into his power. The world has been ruled by the lovers of good.

The secret of magnetism is a loving, broad interest in everybody and everything. The man or woman who is narrow or selfish cannot long magnetize the regard of mankind. Let love grip the heart and it will express itself as the life of sympathy and service. Persons that gain the affection of others will increase their own magnetic power. For love brings as its reward soul-growth—through the manifold suggestions from the minds of fellowmen.

Travel as well as books can make individuals more fascinating provided they assimilate their impressions, and give them out in an organic manner. The true cosmopolitan or man of the world has touched the circumference of the human spirit, and obtained the bird's-eye-view of human nature. Intelligent travel will fill the Sub-conscious mind with many thoughts and impressions. Study that is intelligently directed will add to the mental influence. Merely to gather facts leads to dry-as-dust pedantry, in which there is no breath of life. But to learn in a systematic way will bring the true culture, the ripe fruitage of pure intellectual pursuit. Education will magnetize, for it stimulates the psychic powers by which we polarize the attention of others. Better still is the heart-culture which makes us love our fellowman as ourself, and find good in everyone and everything.

The needle will point to the North Star in any latitude. The pull comes from the strange power, that leaps through space and magnetizes the delicate piece of steel. There is in every one a pole-star that may be cultivated to draw irresistibly other men and women.

Meditation.

"And Isaac went out to meditate at the eventide in the field."
—Genesis 24:63.

The Bible, in its artistic way, gives a perfect picture of the real thinker, going out in the twilight, to dwell on the mystery of life. It is a sublime description of man in the very gloaming of progress, seeking for the knowledge of God. Meditation is one of the mental processes of practical psychology. In this reverie, the mind plays on the whole province of

a given idea, so that all phases of it are perceived and reasoned out. It differs from Concentration, whose purpose is to drive thought into a definite channel towards a distinct object. Concentration is the practical side of mind-direction, and relates to life. Meditation is a true spiritual habit. Israel was commanded to meditate on the book of the law by day and by night. The Psalmist exclaims: "Oh, how I love Thy law! It is my meditation all the day." The modernist, too, can leave his engrossing pursuits and like Isaac go out into the fields of life to meditate in the mystic twilight of subdued wordliness.

Memory.

Memory is a function of the Sub-conscious mind. In this department, all recollections are filed away. This mind never forgets any suggestion or impression. It is a veritable storehouse of memory. Knowing this, the under-mind can be so trained that it will yield its vast treasures of past experience. A system of memory like a cross-index can be established by arranging our recollections. This involves the principle of association. All impressions can be grouped under separate heads, so that the mere thought of a subject will call forth the whole matter.

Merely to train the memory is useless. It is as fruitless as carrying coals to Newcastle. The real thinker is not a memory-machine. He has a creative mind that can take many details of a subject, and deduce from them the underlying principles. Originality is the mark of the fine intellect. The under-soul will respond to such a mind by supplying it with all the matter at hand. This is the process of re-collection when essential impressions are gathered.

Strange to say, memory, as a mental agent, seems unknown in the Bible. Yet, it is hinted at and suggested. For the Bible is but a memory, even as every book is but memory rendered captive by the pen of man. All the past is one vast recollection that lives through its immortalization in the written word. In another sense, the Bible suggests the subtle power of memory in the thought: "The memory of the righteous is a blessing." This is a fine example of Jewish Psychology. The good and upright live by the power that the thought of them evokes. They influence others through the Sub-conscious mind, affected by the beauty and sublimity of their careers. The thought of those who have "crossed the bar" is one of the finest traits of Israel. Yet, it is not ancestor-worship, but the sweet consecration of memories of dear ones. Memory is an agent in the sanctuary of the soul that when consecrated to its office will bring the offerings of life's rich and manifold experience.

Miracle.

The word, miracle, is derived from the Latin word *miraculum,* which means "a wonder." The so-called supernatural events of the Bible were called miracles because they caused "wonder" or astonishment. The instances of healing in Scriptures have either been regarded as miraculous or glossed over and rationalized. Yet, these instances of Divine healing cannot be disregarded. The Synagogue cannot assert in its ritual the belief in God as the Healer of the Sick, and refuse to investigate the psychology of healing. Judaism teaches "the miracles" of divine manifestation through the mind, utilizing the natural and spiritual laws of God.

Ours is a complete system of psychic truth. We are the descendants of the oldest scientists in mankind—scientists of the soul in its relation to God. Jewish Science is the clear definition of the mental modes by which the body may be quickened, strengthened and restored to well-being. The miracle of life is not the manifestation of God in the individual life. Life itself is the miracle. God and the soul are the wonder. The universe is the great mystery and Being the inscrutable.

The Talmud says: "Be not blind but open-eyed to the great wonders of nature, familiar objects though they be. But men are more wont to be astonished at the sun's eclipse than at his daily rising."

New.

"For, behold I create a new heaven and a new earth;
And the former things shall not be remembered,
Nor come to mind."

—Isaiah 65:17.

Emerson says: "In Nature, every moment is new." The sense of newness in life gives zest to every faculty of the mind and heart. To seek the new means to express eternal hope. When we live only in the old and the fixed, we cease to create and re-create. All progress has come from the natural human desire for the new and novel. The soul cries out for ever-unfolding truth. Wishing the new, the mind is stimulated to increased activity. The Sub-conscious mind is keenly alive to the call of the new, which stirs the inner soul to work over the dormant materials that lie at its command. By the miracle of renewal, we suffer "a sea-change into something rich and strange." The body, through

its cells, can be renovated. Under the suggestion of the new, the whole being will re-construct itself, and a new heaven and a new earth will be created.

The prophets constantly declare that God will do new things, and transform the souls of His people who have lost faith. Ezekiel says that God will put a new spirit in the mind of Israel, despondent in the Exile. In the wondrous vision of the dry bones, he shows that spiritual miracles can occur when the breath of the Spirit of God sweeps into the despairing mind, and resurrects it into an agency of life and power. Isaiah, knowing the tendency to dwell on the old, declares in the name of God: "Remember ye not former things, neither consider the things of old. Behold I will do a new thing."

We can affirm creativeness in our body and mind. We can take this fairy wand of the new hope, wave it over dead ashes of the past, and revivify them into powers of life. Our health can be renewed by repeated stimulus to our under-soul. The whole being can be stirred into new efficiency. Even as the autumn wind sweeps over the forest and turns the fallen leaves, that they may fertilize the earth, so we can send the current of spiritual power into the ashes of our dead selves and translate them into forms of living beauty.

Omnipresence.

"Whither shall I go from Thy spirit?
Or whither shall I flee from Thy presence?
If I ascend into heaven, Thou art there.
If I make my bed in the netherworld, behold, Thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there would Thy hand lead me,
And Thy right hand would hold me."

—Psalm 139:7-10.

Omni is derived from the Latin word, *omnis,* meaning "all." God is Omnipresent or All-present. This follows from the axiom that God is Spirit. Spirit in distinction to matter is present everywhere for Spirit is not limited by time and space. Matter or form is limited by time and space. God, as Spirit, is therefore All-present.

Omniscience.

"O Lord, Thou hast searched and known me,
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou measurest my going about and my lying down,
And art acquainted with all my ways."

—Psalm 139:1-3.

God is Omniscient or All-knowing. God is Spirit and Spirit is not limited by time and space. Spirit, being everywhere, must sense, know and intuite all things. Spirit as Mind or Supreme Intelligence must be All-knowing.

Omnipotence.

"Ah Lord God, behold, Thou hast made the heaven and the earth by Thy great Power and Thy outstretched arm.
There is nothing too hard for Thee."

—Jeremiah 32:17.

God is Omnipotent or all-powerful, for to be God He must be able to create without limit by His very Self-contemplation. The Divine Spirit, being all-present and freed from the limitations of time and space, must be all-creative and ever-renewing. All help or healing by spiritual thought and realization rests on the belief that God or Spirit is all-potent when the proper channels are provided for the flow and working of the Divine Spirit.

Optimism.

Optimism is derived from the Latin root, *optimus,* the superlative of bonus, "good." The optimist is the one who expects the best. The pessimist is the man who finds only the worst. Another class, the meliorists, has been defined by certain thinkers. They are the persons who believe that the world is not perfect, but that it is becoming "better." Pure religion is founded only on real optimism. Judaism has always taught the doctrine that this is the best possible world. Taking its cue from Genesis, it has proclaimed its unalterable belief in the Essential Goodness of Nature and Man.

Optimism is not a passing emotion but a principle that can be organized into a real system. Optimism is the fine sentiment that attends the idea of Faith. If you believe in God, you feel the sweep of optimistic conviction. Open the well-spring of faith that it may gush forth into the living waters of joy and optimism. The vast Mississippi can be traced to a clear spring that flows with a thin current. The stream of the spiritual life has its origin in God, the fountain of life. Yet, it gains in volume as it moves to the ocean of life's destiny. This is the current of Optimism that can be fed by the living waters of experience. As optimists, carry the message of hope to mankind and proclaim the salvation of God to the sick, the despondent, and the falling even as the prophet declared.

"How beautiful upon the mountains,
Are the feet of the messenger of good tidings,
That announceth peace, the harbinger of good tidings,
That announceth salvation;
That saith unto Zion:
Thy God reigneth."

—Isaiah 52:7.

Opulence.

"Happy is the man that findeth wisdom,
And the man that obtaineth understanding.
Length of days is in her right hand:
In her left hand are riches and honour."

—Proverbs 3:13, 16.

Opulence is the sense of the infinite wealth in God's universe. In the creation, there can be, and is no poverty. Wealth is not condemned in the Jewish thought. The idea that a rich man can no more enter the kingdom of heaven than a camel pass through the eye of a needle, is unknown in Judaism. Not an end in itself, wealth is conceived as the manifestation of divine grace. All material power comes from the source of Divine Supply. "Riches and honour come by the fear of God." The poor man may be raised from his low estate by the power of faith. No man need think poverty-thoughts if he catches the vision of infinite opulence. Let him go forth into the open and listen to nature's teachings. There he will find the boundless wealth of the sky, the stars, the ocean, the field, woods, and flowers. He, too, may claim his birthright as the child of God. Opulence is the rich sense of life. It is the power of mind that proclaims man's supremacy over the lower creation. The man of God receives His blessings that he may turn them into agencies of human betterment. To him, wealth is a sacred trust that he should discharge for the noblest ends. Riches should not be used to aggrandize self, but to reveal God-power. Wealth is the answer to the true prayer, the practical form of spiritual strivings. Man has the natural right to attain opulence even as the poet sang:

"In the heart of man, a cry,
In the heart of God, supply."

Poise.

"Thou wilt keep him in perfect peace
Whose mind is stayed on Thee."
—Isaiah 26:3.

When the mind is stayed on God, perfect poise must ensue. Faith brings sureness and stability. The knowledge of divine truth gives one rare poise and power. The man of intelligent faith has such fine control over his nerves that he is seldom restless and unsteady. Nervousness is purely a mental disease. The modern tendency to neurasthenia is a symptom of religious weakening and spiritual lethargy. The real believer cannot be nervous or excitable. He is so stayed that he is calm—at peace with himself and the world. He talks, walks, eats, drinks, acts with poise and serenity, because he is sure of every step. By his mastery of Sub-conscious mind he creates the habits that ensure regularity. Instinctively, his organs perform their functions and obey the least suggestion. Poise is most essential to good health. When the body is properly poised, all functions are regular and normal. Circulation is free and untrammeled. The nerves act freely and easily.

You admire the performer, who, on the tight-wire, executes seemingly impossible feats. His exploits arouse your surprise and astonishment. Yet, you can emulate the tight-rope walker in your spiritual life. You can maintain such perfect poise that you can walk without fear along the thin, spiritual wire that stretches from God to your soul. There may be

many lapses in your effort to remain firm on the chain of divine strength. Keep your faith and you will never fall from this eternal chain of God's own making. You will go on along the thin wire of the spirit until you have encompassed your journey to the perfect understanding of health, joy and success.

Power.

Power is a mental force that can be called into the work of divine science. Its source is within—in the spirit and its manifold faculties. Man is a dynamo of power if he but recognizes the psychic potencies with which he is richly endowed. Latent in every one is the God-force that can be applied to every task. Believe that you are godlike, and you will become a giant of power and not a weakling. Percy Mackaye has written a play called "The Scarecrow." This character is only the shadow of a man. Yet when he smokes, he gathers new strength for his work. By this strange means, he is revivified and the tragedy of his life occurs when he loses the fatal instruments by which he smokes. There are scarecrows today who have failed to discover the God-given power of regeneration. They move through life as shadows of men and women, because they do not utilize the vitalizing effects of spiritual strength. They flit through the corridors of time, like wraiths of the past, without impressing their age. They are "Les Miserables" the miserable ones who make life a wailing-place, a cemetery instead of "the house of life." They are living sepulchres, tomb-like in their despair. Yet, these same "dead souls," can resurrect themselves by the power of faith and suggestion. In every one is the God-

element that can be galvanized into new activity. Turn on the switch and make the connection that makes possible light and power. Connect with the Infinite radio-station and create the magnetic current that will vitalize the whole being and send into body and mind the electric spark of conviction and new resolve.

Prayer in Judaism.

"The prayer of the upright is His delight."
—Prov. 15:8.

"Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of the jubilant and beholding mind."
—Emerson.

Prayer is called in Judaism, *Teffilah*. It is the term usually applied in the Bible to all forms of communion with God. Praying is a spiritual art that has been ever cultivated by all true believers. Moreover, prayer is a duty, a *Mitsvah* or divine commandment. So essential is prayer that the rabbis organized and regulated the methods of divine petition. Gradually, the entire *Teffilah* or Prayer-Book was evolved. It is a monument to the literary genius of the Jew. The original Prayer Book is filled with many classic passages, that reveal the full creative power of Jewish soul-life. It is true that there are some parts that are commonplace and without the touch of originality. These passages are the *Piyyutim* that were written in the Middle Ages when the creative literary power had declined. Yet, all in all, the old Prayer-Book is the finest ritual that has been produced by man. From it, the modern Jew can select many glowing thoughts that will inspire the consciousness of God and His ways.

Prayer in the Jewish sense is not confined to the traditional statements. The need of prayer is a universal longing of the human heart. It is truly "the soliloquy of the jubilant mind." It is the spontaneous outburst of the spirit, seeking to find God. The true value of Prayer is recognized in the Talmud. "Prayer is Israel's only weapon, a weapon inherited from the fathers, tried in a thousand battles." This is a fine recognition of the spiritual power that has played such a dominant role in the preservation of Israel. Without any forms of national life, without an army or navy, without any means of physical self-defense, the Jew has fought the fight of faith. Jewish Science or Spiritual Practice is the weapon with which the Jew won the battles of the heart and soul. Ever hopeful, he refused to be eliminated in the struggle of life and the will to live was strengthened by the religious discipline of his self-imposed Law. These "fences around the Torah' 'kept him apart from a world given to materialism, and preserved the divine truth that he felt it his duty to defend with his last breath.

Baal Shem Tov, in his keen understanding of the deepest truths of religion, expresses the pure spontaneous nature of real prayer as opposed to set or formal liturgy. These are his trenchant thoughts that remind one of Emerson. In fact, a writer has called him the "Jewish Emerson."

"Only when man is in the lower stages of life, should he pray from a prayer-book. When his spiritual vision broadens, it is better for him to close his eyes so that the formality of prayer should not come between him and His God. The principle in prayer is not a formal set of prayers but a loving and feeling heart. It is good to pray to God in the green grass

or among the tall trees, in field and forest, since every blade of grass sings to God without ulterior motive. Then, the prayer of man intermingles with the song of nature. When the Jew prays in a forest or village, even without a Minian (ten men required by Rabbinical law) God unites with his prayer heaven, forest and field, for God loves the prayer of the villager or the man in the forest."

Prayer.

True prayer is the communion with God which brings added powers. In prayer, one realizes perfectly union with God and gives glad recognition for all His goodness. Prayer is like the ladder of which Jacob dreamed. It stretches from earth to heaven and on it the angels of our spiritual thoughts ascend and descend. In prayer, the soul is sublimated so that it is alive to every vibration of divine influence. The string of life is attuned to the harmony of God and the music of spiritual sense is evolved. Prayer is truly a Psalm or song for winged, it leaps over the confines of space and time. Prayer is desire, formulated in terms of human thought or speech. Through the soul's yearning, man finds God and calls upon him in the truth of understanding. Prayer is the bird of the spirit that flies through the ether and sings in the heart of others the song of health and happiness. What a magic and mighty power God has given to His child, man! What infinite possibilities of soul-ascension have been vouchsafed the heirs of the Most High! This spiritual instrument is placed in human hands. During the ages, men have sought for the power whereby they might conquer nature and build the structure of civilization. Searching for the secrets of the

cosmos, man has mastered all the elements. Yet, there is a spiritual power, that has been present with man since he was made in the image of God. It is the gift of prayer, the power to exalt the soul to the highest planes. Like Paracelsus, man can attain peace of mind by finding God through communion and soul union.

Psychology.

Psychology is derived from the Greek words, *Psyche* which means "soul," and *logos* or "science." The Greek goddess Psyche represented all the functions of the mind. Psychology is, therefore, the science or understanding of the laws of the mind. This is the pure, abstract study of the soul. It is an account of the phenomena of the mind, their laws and associations. Applied Jewish Psychology, or Jewish Science, is the new psychology as formulated in the modern era and applied to the practical affairs of life. It is also the identification of the latest results in Psychology with the science of the soul, as understood in Jewish thought. Jewish Science is the application of Jewish Psychology to problems of individuals and groups. The central feature of the new and applied Psychology is the re-discovery of the truth that man has in himself the power to create health, happiness and success, by direction of the Sub-conscious mind and by conscious relation with the Super-mind of God. Man possesses the instruments with which to re-build life in body, mind and affairs.

We define the soul in the words of our Bible: "The spirit of man is the lamp of God, searching the inward parts." We define the Sub-conscious mind from the Jewish standpoint in this verse: "As a man thinketh in his heart, so is he." We

define the Oversoul or Super-mind: "For with thee is the fountain of life; in thee we see light." As a science of the soul, Jewish Science has validity, and rests upon evidence, unmistakable in the literature of Israel.

Rejuvenescence.

Rejuvenescence is the process of suggesting the state of youth in body, mind and soul. Youth is not a matter of years but of our attitude to life. When we believe that we can continue to grow, we have the youthful relation to the world about. Old age is in the heart and thence goes to the nerves and tissues. Youth is the eternal cry for more life and activity. When we think young thoughts, we inspire the very cells to renew themselves. In this work, the cells exchange their substance and are thereby vitalized. Two cells are drawn together and are either re-magnetized, or the nucleus of each cell is attracted to the center at the point of contact, and gradually blends until the two cells become one with a single nucleus. Then, the nucleus again divides and the cells gradually draw apart, and are re-vitalized.

Youth is a mental state, that carries with it the motive power of self-renewal. To be young means to have boundless faith in God and our inner being. We think ourselves into youth or old age. Ecclesiastes expresses this thought in the verse: "Remember now thy Creator in the days of thy youth before the evil days come and the years draw nigh when thou shalt say, 'I have no pleasure in them.'" (Ecc. 12:1.) The meaning is that we should retain youth by applying the principle of the Eternal. By remembering our Creator, we build up the power of rejuvenation, and assure to our

later days the life of creativeness. For ages, men sought for the fountain of Perpetual Youth. The search led over the world and many were the tragic failures to find the well-spring of eternal life. Yet nowhere has the fount of perpetual youth been found for it does not exist outside the country of the spirit itself. In man, alone, is the magic source of life, wisdom and truth. It is the power, granted by God, so that we can think and remain young in body, mind and heart. The spring of ever-increasing youth is not in the heavens nor beyond the seas but it is in the inner being to find the life-giving currents of regeneration.

Renewal.

The whole universe is renewing itself. This is the law of life, which means endless change—apparent decay followed by new birth and combination. The body is constantly renewed. The softer tissues are changed every month or two. Even the bones change within a year. The body is changing, according to the density of structure. The God-power, when called on, will stimulate the life-processes and stir the circulation of the blood—the river of the physical being. The more dynamic the suggestion to the Sub-conscious self, the more vigorous will be the renewal of the body. This faculty was recognized by the prophet, Isaiah, a psychologist of remarkable clarity and force. The seer of the Exile made it his mission to arouse hope in the hearts of his people, disheartened by the loss of all religious institutions. The Exiles imagined that God had forsaken them, because they had lost the external forms of worship. The prophet recognized this fallacy, and proclaimed the sway of the pure uni-

versal Spirit, not dependent on a particular place. He drove home God-conviction, to stir the people to new hope for a return to the Holy Land. Religion was declared the pragmatic power that would energize Israel for the new mission. The very faith in a living God would give power to drooping hearts and resurrect the dead bones of despair.

"They that wait on the Lord shall renew their strength;
They shall mount up with wings as eagles;
They shall run and not be weary
They shall walk and not be faint."

—Isaiah 40:31.

When the electric current runs low, we go to the battery to discover the trouble. The battery needs to be recharged, and we do this by combining the negative and positive pole. The battery of renewing power can also be re-stimulated, if we connect the negative pole of our desire with the positive pole of God, and thus establish the healing current. This is the act of "waiting on God," or resolute faith, that will galvanize every fibre, nerve and cell.

Salvation.

"Yet, God is my King of old, working salvation in the midst of the earth."

—Psalms 74:12.

Salvation is the result of the spiritual process. It is the fruitage of health, joy and happiness when one has discovered God, and applied the laws of mind. Salvation is the discovery and expression of the true self. Salvation of the complete life may be attained. "In salvation, the body becomes gloriously well, the mind radiant and alive, and all affairs harmonious and prosperous." In the Bible, salvation is regarded as the

work of God, acting through the spirit of man. The "word" is used constantly in the Sacred Writings as the sign of divine achievement. Salvation comes to Israel, and the righteous as the result of loyalty to God. Salvation means "saving" and the writers of the Bible knew that men could be saved by the force of spiritual living. The process of salvation is not the mysterious influence of a superhuman agency. "Salvation is of the Lord." (Jonah 2:9.) "Ye shall draw waters of joy from the wells of salvation." (Is. 12:3.)

"To know God" is the source of all wisdom and power. The consciousness of God represents true salvation. God is the one and only power in the universe. This is the Jewish conception and it runs through our Bible like a scarlet thread. "Truly in vain, is salvation hoped for from the hills and mountains. In the Lord, is the salvation of Israel." (Jeremiah 3:23.)

Science.

The word Science is derived from the Latin word *scientia,* which means "knowledge." Its Hebrew equivalent is *Chachmah,* or "Wisdom." Science, specifically, is human knowledge that has been gathered, examined and classified. Science does not refer only to the results of research in the physical world. There is a science of the mind which is called psychology. There is a science of Applied or Practical Psychology. From the Jewish standpoint, there is a science of the soul, which is rightly termed Jewish Science or Psychology. This is the exact knowledge of the spiritual life, as based on the Bible and Jewish literature. Jewish Science is the science of the One Perfect Mind. Jewish Scientists seek to realize the true relationship to this One Mind, and thereby

to discover, realize, and express perfect health and harmony. This is the ideal of *Chachmah* or Wisdom that is mentioned so often in the Bible. *Chachmah* or Wisdom is the knowledge of God and His laws of righteousness. This Divine Wisdom or Science is the sum total of religious truth.

The Book of Proverbs contains many exquisite passages on the value of this divine science: "Happy is the man that findeth wisdom, and the man that obtaineth understanding. Length of days is in her right hand; in her left hand are riches and honour. Her ways are ways of pleasantness and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is everyone that holdeth her fast." (Prov. 3:13-16-18.)

Religion is beautifully compared to a tree that affords protection to those that seek her shelter. Judaism declares that the Torah is an *"Ats Chayyim,"* a tree of life to those that lay hold of her. Thus divine science aims at the strengthening of all vital purposes. It aims to harmonize faith with practice, and to teach the understanding of God's laws so that this knowledge will lead to health and happiness. Its object is to consecrate the individual to the divine ideal of holiness—wholeness—and to inspire its followers with the knowledge that they can find the truth of the Godhead and apply it to real life.

Self-Control.

"He that hath no control over his passions
Is like a city with broken walls."
—Proverbs 25:28.

Without control, the soul is "like a city with broken walls," for it lacks all defense against wrong suggestions. It lies ex-

posed to every whim, caprice and emotion. Such a broken mind loses the control over its resources. The Conscious mind is weakened in its rule over the Sub-conscious mind. Mental Chemistry enters here to explain this maxim. We know that the wrong emotions generate the conditions in which sickness may appear. Jealousy, envy, hatred, anger, and all extreme feelings create in the body dis-ease and dis-harmony. It has been proved that these states cause secretions that are dangerous. Tissues can be destroyed by excitement and temper. Nerves can be worn out by brooding and despair. The body is keenly sensitive to every suggestion of the mind. Through the under-mind, it will create in the body the corresponding state. The man without control lacks the poise essential to a well-rounded life. He has not the peace of mind by which he can govern his mental household. He is like a ship without a rudder, that careens with every passing wind.

Self-control is an old Jewish virtue. By this power, the Jew maintained his dignity against the whips and scorns of fortune. He controlled his indignation, when he could achieve more by the quiet attitude. He kept his faith, because he did not break down beneath the burden of suffering. Like Atlas, he patiently bore a world-persecution and remained calm in the hour of trial. Had he given way, he would have been crushed. But he had the will to live and to persist. In his psychic equipment, self-control played a dominant role.

"Who is the strong man?" asks the Pirkey Aboth or the Maxims of the Fathers? "He who rules his whole nature." Watch yourself so that you do not lose control over your mental potencies. Make your being a soul-unit, in which every faculty acts its part, so that your life may be a song. Retain

your self-control, and present the picture of the ideal man. Lose it and you are revealed as the wreck of a life, sick in body and mind. Emerson said when he saw a man broken in health: "Behold a god in ruins." "He is the greatest conqueror who has first conquered himself. The first duty in self-mastery is to discover and subdue the menagerie within, to tame the serpents, the lions, tigers and peacocks of the lower self. To make the mind the obedient and faithful servant that it is designed to be and the body a real abode and not a stumbling block, is the soul's first task."

Sleep.

Sleep should not be merely rest of the body after the daily treadmill. It is the psychic condition in which the soul may gain added power. For sleep is not the time for the complete cessation of all faculties. In the sleeping state, only the Conscious mind is at rest, relieved from the calls of the outer world. While this mind rests, the Sub-conscious and Superconscious mind continue their activities. Sleep is the golden opportunity for the re-building of life. The thoughts we have before sleep play an important role in the silent drama of the soul. Thoughts of life, health, harmony are suggestions to the under-mind while the body is at rest. Sleep may, therefore, be scientifically directed to definite aims. By the power of correct suggestion, one may rise from sleep, regenerated.

The psychologists of the Bible understood the laws underlying such reconstructive slumber. They describe the creation of inspired dreams during the sleep of the men of God. During sleep, Jacob dreamed the mystic dream of the ladder,

reaching from earth to heaven. Through bitter struggle, he discovered that he had sinned against the God of right. His soul became filled with a new spirit of redemption. This thought filled his mind in his wakeful and sleeping moments. Under this suggestion, his Sub-conscious mind conceived the spiritual conception of the ladder of God. When he awoke from his slumber, he realized that he had received the strong inspiration from the divine mind. Then his whole life-program was changed. From this psychical chrysalis, he emerged into a new man, conscious of his higher mission. Therefore, he exclaimed: "This is none other but the house of God and this the gate of heaven."

The author of the Song of Songs gave expression to the thought that, in sleep, the mind is alive to every demand of the higher life. "I was asleep, but my heart was awake." (Song of Songs 5:2.) Sleep is a boon, vouchsafed by God so that the breaches of life may be repaired. "It knits up the raveled sleeve of care. It is the balm of bruised minds; chief nourisher in life's feast; great nature's second course." But it is more than bodily repose. During sleep, a higher process is performed. The divine messenger touches us with the magic wand of suggestion. Quickened by the divine hand, the heart pulsates with new life, bringing the sense that God is in our place, as the power of health and joy.

Soul.

Soul is the general term to describe the higher faculties. Soul is called *Neshamah* or *Nefesh*. Man is called in the first chapter of Genesis, *"nefesh chayyoh,"* or *"a living soul."* The word soul is also applied to the Sub-conscious mind, and

sometimes when spelt with a capital "S" to the Super-conscious self. In the Bible, soul, life, spirit, are used as synonyms.

Jewish Science re-asserts the doctrine of the reality and power of the soul (*nefesh*) as the divine element in man. The soul truly distinguishes man and lifts him above all creatures. The soul is a permanent entity and its laws are sure and unmistakable. As the link between God and man, the soul reveals psychic potencies. Every Godlike influence modifies and transforms its working. The soul is subject to the impressions of faith and moral idealism. The soul makes the body through the force of strong and healthy suggestion.

Strength.

"As a man is, so is his strength."
—Judges 8:21.

Strength is God-power, manifest in man. The word is used many times in the Bible as the sign of the spiritual force that God reveals and that man also can unfold. Strength is the sum total of psychic potency. Jewish Science receives a splendid expression in the thought "As a man is, so is his strength." A man's strength is in keeping with his faith and mental power. One can strengthen the body by belief and suggestion. In the passage, from which this striking verse is cited, the two kings, Zebah and Zalmunna, knowing that they will be slain by Gideon for their crimes to the people of Israel, said to Jether, the oldest son of Gideon who was afraid to carry out his father's order of execution: "Rise thou and fall upon us for as a man is, so is his strength." This is a remarkable statement of psychic truth.

This idea is also exemplified in the book of Joshua: "And now behold the Lord hath kept me alive as He spoke, these forty and five years, from the time that the Lord spoke this word unto Moses, while Israel walked in the wilderness; and now lo I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now for war, and to go out and to come in." (Joshua 14:10-11.) This is the statement of a man of eighty-five who admits no letting down of his life-force. It is the feeling of men of spiritual discernment who have found in faith the source of strength.

Strength is not the brute-force of the superman whom a *Nietzsche* idealized as the highest type of evolved humanity. The *Teutomania,* that found in material power the greatest principle in life, is not the teaching of the Bible—the book of the soul and the inner man. This world is not ruled by might but rather by the spirit of God. "The race is not always to the swift nor the battle to the strong."

Success.

Success is derived from the Latin word, *successus,* that means "going on." Success is the process of moving forward. It is progress in the light of divine ideals. Success is the reward of intelligent use of the laws of life. It is the inevitable outcome of the conviction that we can control our faculties and direct them into any given channel. All successful men are filled with boundless faith. They believe that they cannot fail to attain their goal. This is the essence of the first chapter of Joshua—the Biblical novel of a Successful Man. God speaks to the ancient man of the moment, and

tells him: "Be strong and of good courage to observe to do according to all the law which Moses My servant commanded thee; turn not from it to the right hand or to the left that thou mayest have good success whithersoever thou goest." Success means that we must continue undeviatingly on our chosen course with absolute faith in God and self. "Trust thyself" says Emerson, "every heart vibrates to that iron chord."

Life offers two distinct roads—one leading downward to failure and despair; the other upward to God and the ideal. In the one path, men imagine they tread the primrose road of dalliance because they let life slip by without effort. This is the fatuous view of men who lack purpose and vision. That road leads only to disillusion. It is the highway strewn with the derelicts of mankind. There is a royal road to success that points to the stars, and its course is up the steep mountains of persistence. It means ceaseless progress but it is not a bitter fight. By the side of those who climb the heights of divine truth, there goes the power of faith to encourage and bid them move on. At last the apex of ambition is reached by the climbers on life's heights, who did not rest in the valleys of sloth, nor lose heart with the setting sun. They anticipated the rising sun of a greater tomorrow, even in the words of the Bible: "Behold, at eventide there shall be light." In the faint gloaming of the morning sun, they detected the full glory of the light of God—the complete knowledge of Him "who giveth power to the faint and to him that hath no might increaseth strength."

Suggestion.

Suggestion is the central law of mind. It is the universal agent by which human life is unfolded. Our childhood consciousness is the resultant of definite suggestions received from parents, teachers and elders. In childhood, we do not realize that we are consciously moulded by the thoughts of others. Even in manhood, many do not recognize that they are instruments in the hands of those who play upon them just the strain they will. Large groups of men have always been under the suggestive power of autocrats who imposed. The fight on tyranny is the effort to throw off the Circe-like spell of political and religious mystifiers. Through spiritual science, each man discovers that he possesses a soul that is his own birthright. Each man is the son of God, endowed with "inalienable right to life, liberty and the pursuit of happiness."

Spiritual suggestion is a faculty that works miracles of physical, mental and moral regeneration. What a wondrous gift of the Almighty! In the Temple of the soul, He has placed many rare instruments of divine potency. But in the Holy of Holies, God has laid a fairy-wand for the service of His child, man. The son of God may take this magic staff, and go forth to touch the bent frame of suffering humanity. With this power, each individual may transform sickness into radiant health, sin into purity, failure into success and sorrow into joy. Fashioned by the hands of God of the fine essence of the over-soul, the fairy-wand of ideal suggestion has been gently placed in the inner sanctuary of every man, rich or poor, high or humble. With it he may

safeguard the temple of God and humanity and lift the world to the highest levels of Consciousness and Achievement.

Telepathy.

Telepathy is derived from the Greek words, *tele,* meaning "far," and *pathy,* meaning "feeling." Telepathy is the feeling between two minds, separated by distance. It is the psychic wireless that conveys a message from the conscious mind of one to the Sub-conscious mind of another and vice-versa. This art can be successfully practiced by prayer and affirmation. It is not a mysterious act but a logical demonstration of the laws of the mind. This is the basis of absent treatment or prayers for dear ones and friends far off. We can telepath the healing-thought to the Sub-conscious mind of the one to be helped. Speak the word of health, or think the healing thought, just as if the one to be helped is objectively present. This is a strange psychosis. Yet, it is a natural process when understood in the light of mind-science. It is a power, fraught with vast possibilities for healing and moral influence. With the boundless power of the secondary mind, one may enter the silence and speak the healing-word. When we contemplate the wireless telephone, we face the same mystery as in telepathy. We know that the human voice may be conveyed through the ether for great distances. During the war, this process was brought well-nigh to perfection. From the fast-flying plane, the operator flashed the auditory message to the people on the ground. The mystery lies in the inscrutable nature of the medium—the ether, tenuous yet mighty in its powers of transmission. The telepathic act is no more mysterious than the sending of the human

voice. The same ether carries the thought-wave or vibration from mind to mind, deep calling to deep. The spirit of man is not caged in the prison of the senses for spirit is not limited to the bodily form. Like the bird, the soul of man can rise, when released from its cage, and soar through the ether, singing the song of faith in the mind of the sick, the sinner, the suffering. The soul in the process of thought-projection reveals its psychic power of suggestion and bird-like wings its flight into the valley of the shadow of death, bringing help and healing.

Thanksgiving.

"It is good to give thanks to the Lord
And to sing praises to Thy name, O Most High."

Gratitude is the natural instinct of the human heart. For every favour that we receive, we feel inspired to thank the one who has helped us. Thanksgiving is the spontaneous recognition of good. If we feel grateful to our fellowmen for kindness, how much the more should we give thanks to God, the source of Infinite Supply. It is good to thank God, for the act itself is an affirmation of our present good. It is, therefore, the prayer of greatest faith because it consecrates the blessings that have come from the fountain of all life. In Thanksgiving, we attune our mind to the mind of God and believe with full faith that our desires are fulfilled. True thanksgiving is the keystone in the arch of spiritual progress whose foundation we have laid in the prayer of faith. The joy of giving thanks permeates the entire Bible and especially the Psalms. The Psalmist, conscious of God's presence, constantly affirms the need of thanksgiving. This thought becomes the guiding principle of the Prayer Book.

The purpose of all prayers is to affirm the Divine Goodness. The worshipper is urged to offer the gifts of praise and thanksgiving. "Give thanks to the Lord for He is good; for His kindness endureth forever." (Psalm 107:1.) We should affirm thanksgiving to our Maker and demonstrate appreciation for the blessings that we know can be realized by the true prayer of faith.

"Sweet is the breath of vernal shower
The bee's collected treasures sweet
Sweet music's melting fall, but sweeter yet
The still small voice of gratitude."

Visualization.

"Where there is no vision, the people perish."
—Prov. 29:18.

Vision is the psychic power by which individuals or a people may visualize a state of being or action. The prophets emphasize vision as the spiritual art without which the purposes of religion cannot be effected. All the prophets possessed the gift of vision. In fact, the inauguration of each prophet is described as a vision in which God became manifest as a living force.

In modern thought, we call this power visualization, or the art of mental imagery. The ideal images which you form become the pattern of your lives. Body and mind are both affected by this visualizing power. By this art, see yourself as you wish to be. Picture yourself as the embodiment of health and prosperity. Believe in your heart, as you mentally conjure up these pictures, that your ideals will be realized. Visualize yourself as a person of usefulness and talent, and you will find yourself growing to the goal that you have imagined.

As imagination bodies forth the forms of things unknown, your subtle Sub-conscious mind will turn them to shape and give to airy nothing a local habitation and a name.

In former days, men believed that witches existed who had the strange power to conjure up things and beings out of the invisible. All fairy-tales of the race rest on this belief. Yet, there is a soul of truth in these stories of our childhood. Man is a mental wizard for he can create ideals out of the great unknown and bring them into reality, by the magic of faith and affirmation. With witch-like alchemy, he can summon from the caverns of the inner life the forms of his desired state and in the awe of reverence actualize the dreams of ambition, prosperity, success, health and happiness. Visualizing his desires, he can inspire the powers of body and mind to act, so that they can make real the imaginations of the thoughts of man.

Will.

Will is the mental power by which we can think or act for positive ends and ideals. It is the faculty of the conscious mind, the controller of all soul-forces. Will is the lever in the mind-machinery which if thrown on keeps in motion the creative powers of the whole being.

Free-will is a cardinal Jewish doctrine. Judaism has always denied the influence of fate or circumstances in shaping life. Every man has the choice of good or bad, of health or sickness, of joy or misfortune. We choose our course and as we select so do we act and achieve. Man is a free-will agent, responsible for his acts of omission or commission.

The most dynamic passage in the Bible on the power of will is given in the book of Genesis. The Bible notes that the face of Cain fell with anger when he was filled with hatred of his brother Abel. To check him in his fell design of murder, God said to Cain: "Sin croucheth at the door, and unto thee is its desire, but thou canst rule over it." Man can rule over his lower self—the sensuous mind. He can master, as Tennyson suggests, "the tiger and the ape" and will his control over every faculty. He can consciously gain sway over the power that distracts attention and concentrate his mind on every ideal of life. The Will, when purified and translated to a high plane, has a most important function. First, comes desire; then, judgment. After the judgment has approved the desire as right and ideal, the Will enters to perform its role. The Will is *the directive agent,* holding to a firm and direct course the varied faculties. In the spiritual consciousness, unlike the intellectual, the Will does not of itself accomplish desired ends. Purified and uplifted, it acts to keep in line the different faculties through whose right use desire becomes actuality. Under this guardian power, the manifold mental agencies are correlated and directed to the definite aim. Then, the creative faculties, set into motion by the Will, proceed on their life-giving purpose.

"Thou shalt also decree a thing, and it shall be established unto thee,
And light shall shine upon thy ways."

—Job 22:28.

LIST OF SELECTED PASSAGES OF JEWISH SCRIPTURES.

Genesis.

1; 2; 3; 4:1-15; 6:9-22; 8:1-22; 12:1-9; 13:1-12; 14:18-24; 15:1-20; 17:1-9; 18:17-32; 21:8-21; 24; 28:10-22; 32:1-3, 4-22, 23-31; 33; 35:1-8; 37; 39; 40; 41; 42; 43; 44; 45; 46; 47; 50.

Exodus.

1:1-7, 8-13; 2; 3; 4; 5; 6:1-12; 10:1-11; 12:29-36, 37-42; 13:17-22; 14; 15; 16; 17; 18; 19; 20; 21; 22; 23; 32; 33; 34; 40:34-38.

Leviticus.

19; 23; 24:1-4; 25; 26.

Numbers.

9:15-23; 11; 12; 13; 14; 17:16-26; 22; 23; 24.

Deuteronomy.

4; 5; 6; 8; 9; 10; 11:1-25, 26-32; 14:1-2; 26; 27; 28; 29:1-8, 9-28; 30:1-10, 11-14, 15-20; 31; 32; 34.

Joshua.

1; 6; 14:6-15; 23; 24.

Judges.

2; 4; 6; 7:1-8, 9-14, 15-18; 8:10-21; 13; 15.

I Samuel.

1; 2; 3; 5; 9; 10; 16; 17.

II Samuel.

7; 12; 22; 23:1-7.

I Kings.

2:1-4; 3:4-15; 8:22-65; 9:1-8; 11:26-41; 17; 18; 19:1-8, 9-14; 21.

II Kings.

1; 2; 4; 5; 6:1-7, 8-13; 15:1-7; 20; 22; 23:1-30.

Isaiah.

1; 2:1-4; 3:10; 5:1-21; 6:1-8; 9:1-6; 11:1-9; 12; 14:24-26; 25:4-5; 26:1-3, 7-10; 28:9-13, 16-17; 29:15-17, 18-19, 22-24; 30:15-18, 26; 32:16-18; 33:5-6, 15-16, 22; 35:1-10; 38:9-20; 40; 41:8-13, 14-16, 17-20; 42:1-4, 5-9; 43; 44:1-5, 6-8, 21-28; 45:18-25; 48:12-15, 16, 17-19; 49:7, 8-12; 50:4-9, 10; 51:1-3, 4-6, 7-8, 9-11; 52:7; 53:1-9; 54:7-10, 11-13, 17; 55:6-13; 57:14-21; 58; 59:21; 60:1-3, 17-22; 61:1-7, 10-11; 63:7-14; 64:7, 17-25.

Jeremiah.

1:1-10; 2:1-13; 3:22-25; 4:1-2; 6:14-15, 16; 7:1-11, 21-26; 8:4-9, 22-23; 9:22-23; 10:6-10, 11-16; 15:19-21; 17:1, 5-8, 9-10, 14; 18:1-12; 24; 29; 31:1-6, 7-9, 10-14, 31-34, 35-37; 33:10-12; 51:15-19.

Ezekiel.

1; 2; 3; 8:1-5; 10; 11:22-25; 12:21-26; 18; 20:30-44; 33:1-20; 34; 36:16-38; 37:1-14, 15-28.

Hosea.

1; 2:18-25; 3; 6:1-3; 11:1-4, 7-11; 14:2-9, 10.

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AMOS.

3:1-2, 3-8; 4:12-13; 5:4-9, 14-15, 21-24; 7:10-17; 9:13-15.

JONAH.

1; 2; 3.

MICAH.

2:5-8; 4:1-4; 6:6-8; 7:7-9, 14-19.

NAHUM.

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HABAKKUK.

1:12-17; 2:1-3, 4, 9-11, 12-14; 3:1-8, 9-19.

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HAGGAI.

1; 2.

ZECHARIAH.

1; 2; 3; 4; 5; 6; 7; 13:1-6.

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PSALMS.

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1:1-9, 20-33; 2; 3; 4; 5; 6:6-11, 16-19, 20-23; 7:1-5, 8; 9:1-12; 10-29 (See Chapter "Biblical Texts for Silence and Affirmation); 30:5-6, 7-9; 31:10-31.

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1; 2; 3:20-26; 4:12-21; 5:8-16, 17-27; 8:11-22; 9; 11:13-20; 12; 14:1-6, 7-12; 19; 20; 22:21-28; 25; 26; 27; 28; 29; 31; 32; 33; 34; 35; 37; 38; 39; 40; 41; 42.

SONG OF SONGS.

5:2; 8:6-7.

RUTH.

1; 2; 3; 4.

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1; 2; 3; 4; 5.

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1; 2; 3; 4; 5; 6; 7:1, 8, 9, 10, 11, 12, 19; 8:10-13, 15; 9:7, 8, 9, 17, 18; 10:12-15; 11:1, 7; 12:1-7, 13-14.

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1; 2; 3; 4; 5.

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3:8-13.

NEHEMIAH.

1; 2; 4; 8:1-8, 9-11; 9:6-37; 13:31.

I CHRONICLES.

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II CHRONICLES.

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